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HAMLET IN ICELAND

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Hamlet, Prince of Denmark

HAMLET IN ICELAND

BEING THE ICELANDIC ROMANTIC AMBALES SAGA,
EDITED AND TRANSLATED, WITH EXTRACTS FROM
FIVE AMBALES RIMUR AND OTHER ILLUSTRATIVE
TEXTS, FOR THE MOST PART NOW FIRST PRINTED,
AND AN INTRODUCTORY ESSAY

BY

ISRAEL GOLLANCZ, M.A.

CHRIST'S COLLEGE, CAMBRIDGE; UNIVERSITY
LECTURER IN ENGLISH; EXAMINER IN ENGLISH
TO THE UNIVERSITY OF LONDON; EDITOR OF
"PRE-TUDOR TEXTS," ETC.

*"And if you intreat him faire in a frostie morning, he will
afoord you whole Hamlets. . . ."*—NASH's Preface to GREENE'S
"Menaphon."

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1898

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EIRÍKI MAGNÚSSYNI

og

HINRIKI L. D. WARD

með þakklætis-kveðju

+

“Viðrgefendr ok endrgefendr erosk lengst vinir.”

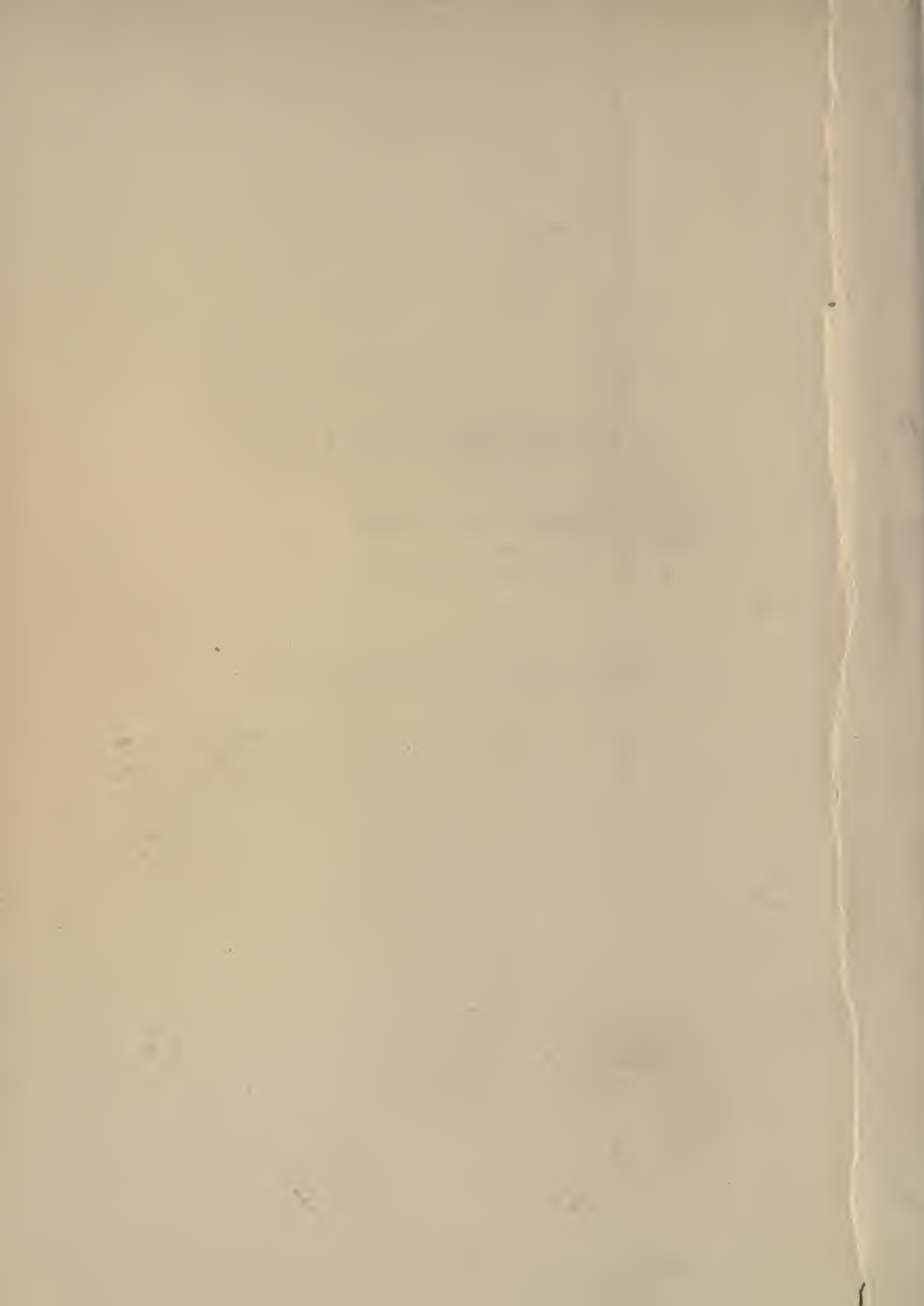
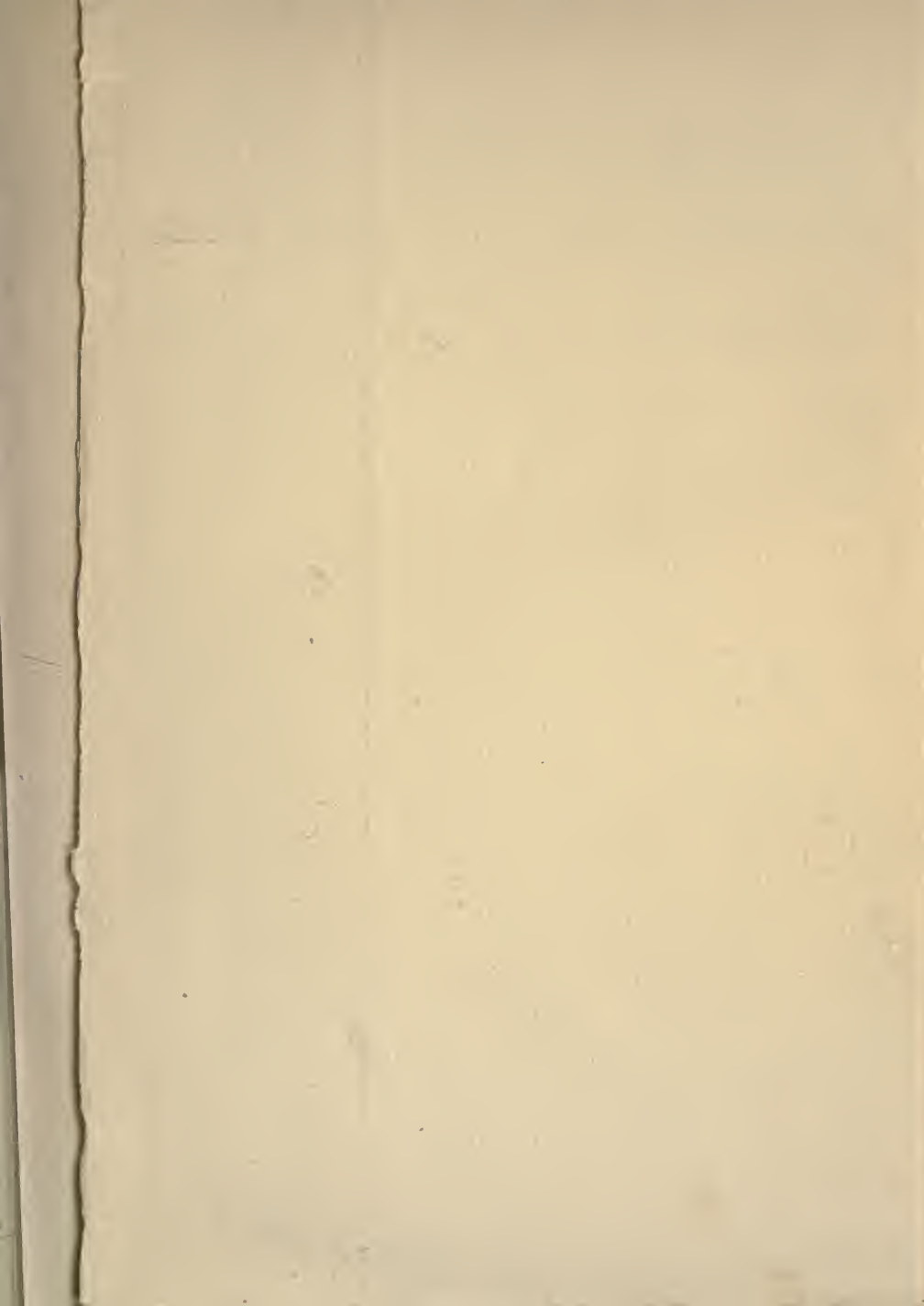
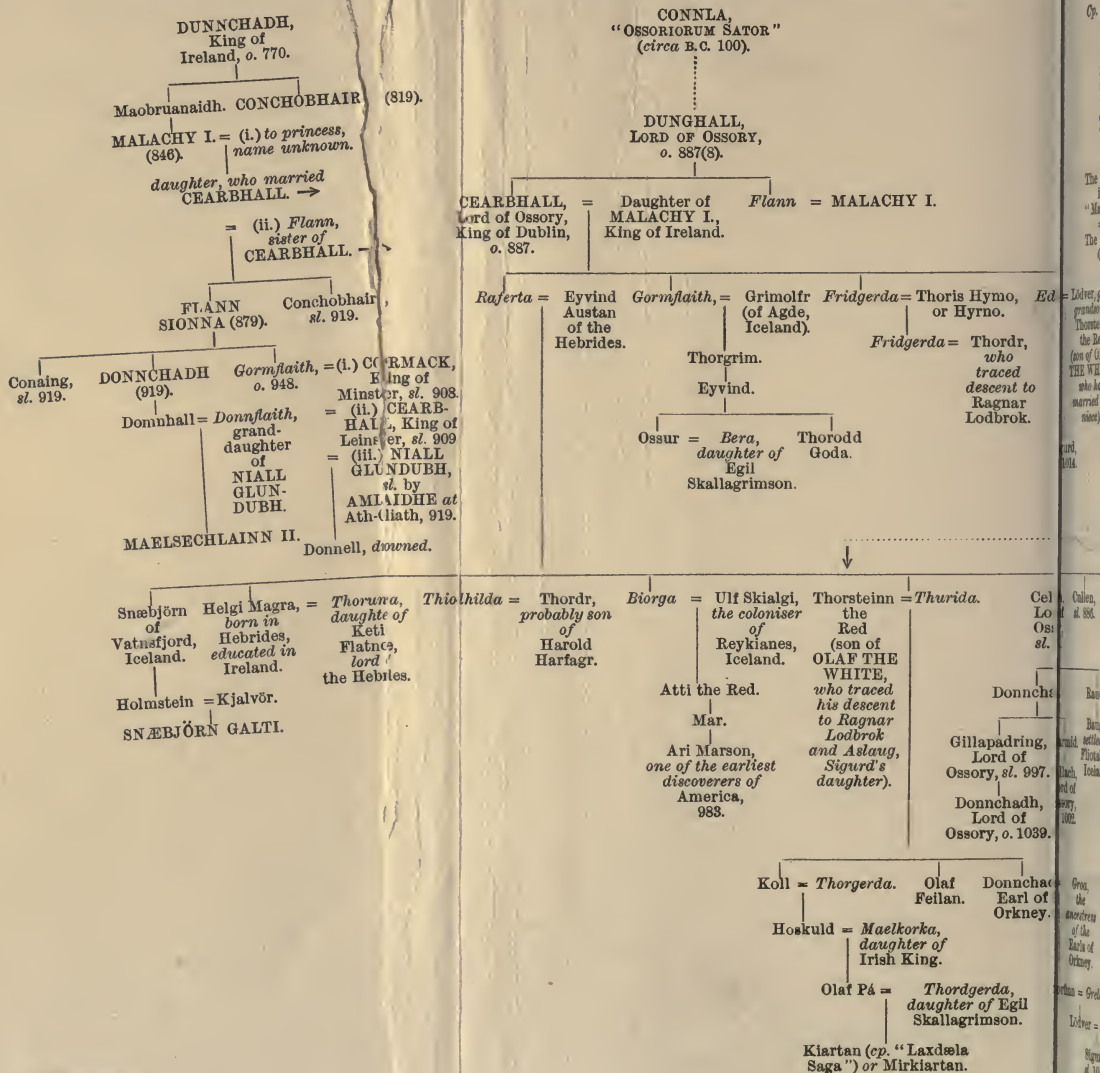


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THE PEDIGRE OF THE FAMILY OF SNAEBJÖRN OF VATSFJÖR



Cp. "The War of the Gaed-
hil with the Gaill," ed.
J. H. Todd, 1867; "Land-
náma Bók;" "Laxdæla
Saga;" "The Four Mas-
ters," ed. O'Donovan;
"The Three Fragments,"
ed. Todd; Steenstrup:
"Normannerne."

The names of the women are
in *italics*.

"Married to" is expressed by
=.

The important kings are in
CAPS.

Hymn, Hymn.
Thence, who traced descent to Bagme Lothlorik.

Lödver, great-
grandson of
Thorsteinn
the Red
(son of OLAF
THE WHITE,
who had
married E.'s
niece).

ard,
1014.

a. Cullen
Laird
1886
at 8

Cullen, Diarmid, Dufnal.
st. 886. Lord of
Ossory, Duftach.
o. 929.

Donnabha

Raude. Vilbald, Askell
Baugr, came Hnokkan,
settled at from settled
Flotshlid, Ireland in
Iceland. to Iceland.

Capalring,
Lord of
Ossory, st. 981.
each,
rd of
Ossory,
1002.

mid.
settled at
Flotshlid,
Iceland.

Donnabha
Earl of
Orkney.

Groa,
the
ancestress
of the
Earls of
Orkney.

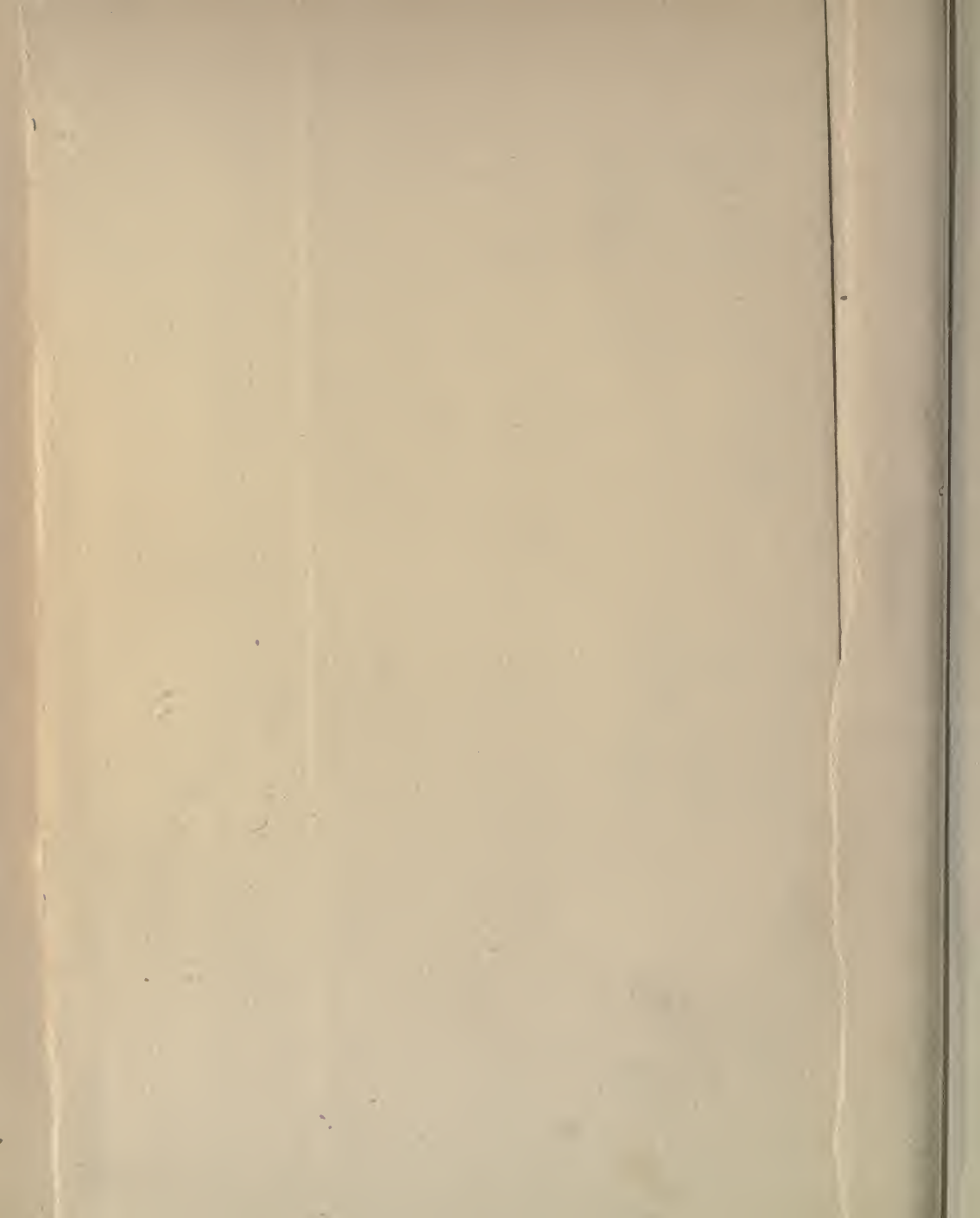
Orkney,
Earl of
Orkney.

finn = Grelaud.

Lödver = Edna.

Sigurd,
st. 1014.

I. G.



PREFACE

SCHOLARS are variously infected by the "*morbus Hamleticus*." Many years ago, in his boyhood, the present writer fell a victim, the ailment, in his case, taking the form of an unhealthy curiosity anent Hamlet's pedigree. He naturally turned to the land of the Sagas, and although a certain feeling of disappointment attended the quest, the investigator soon became keenly interested in diagnosing Iceland's long and painful struggle for a Hamlet Saga. The story of that struggle is told in the accompanying volume. There is something almost pathetic in Iceland's effort to compensate itself for its deprivation or loss of ancient story and song concerning the mythical hero, whose name, first recorded in Scaldic verse, has lived on the lips of the people for probably the greater part of a thousand years.

Soon after the composition of the "Ambales Saga," the possibilities of the Hamlet-story were recognised elsewhere. In later times, all unconscious of England's triumph, Iceland's ballad-poets be-rhymed their favourite "Ambales" or "Amloði." Six independent versions, each in all probability extending to more than six thousand lines, testify to the attractiveness of the theme. Of these versions five are represented by parallel extracts in the Appendices at the end of the book; the sixth has so far not been discoverable: even the last resource of patient research has failed, to wit, a public appeal to Icelanders in the columns of their "*Ísafold*" and "*Dagsskrá*." *

* "*Saga eða Rímur af Ambáles kongi* (Amlóða), handrit, verða keypt á skrifst. Ísafoldar og vel gefið fyrir."—*Ísafold*, Reykjavík, laugardaginn, 29 ágúst, 1896, 59 blað.

PREFACE

In the Introductory Essay an attempt has been made to throw some new light upon the development of the legend. If the new facts and theories prove acceptable, these studies may have advanced the problem, and may, it is hoped, serve as the basis of future investigation.

Finally, the writer desires to express his sincerest thanks to several kind helpers: to the patriotic Iclander Mr. Thorsteinn Erlingsson, who some ten years ago procured for him MSS. and transcripts of MSS.; to Dr. Jón Thorkelsson, the distinguished author of "Digtningen på Island i det 15 og 16 Arhundrede," who more recently has put at his disposal unique copies of two "Rimur," and has afforded valuable information on many points; to Dr. Jón Stefansson, who has kindly read the proofs of all the Appendices, and has made clear many dark allusions in the extracts from the "Rimur;" lastly, and more especially, to Mr. Eiríkr Magnússon, who with zealous generosity familiar to all Cambridge students of Northern lore has encouraged the work from its inception in undergraduate days afar off: to say that he has read the proofs of the Saga is to refer to the least of his many kindly services. The volume is fittingly associated with his name, and with that of another scholar, whose "Catalogue of the Manuscript Romances in the British Museum" deserves some tribute from every worker in the field of inquiry illumined by his learning. "Give and Give back make the longest friends," quoth Odin.

"Ambolis Sögu enda eg hier,
er eg í fygnum brenn:
betra seint en aldrei er,
su einhvörn tíma er buen."

—MS. Brit. Mus. 11, 158.

"Ambales Saga end I here.
How my fingers burn!
Better late than never:
It is done at last!"

I. G.

INTRODUCTION

I.

Sem Snæbjörn kvæð :
"Hvatt kveða hræra Grotta
hergrimmastan skerja
út fyrir jarðar skauti
Eylúðrs níu brúðir ;
þær er, lungs, fyrir laungu,
lið-meldr, skipa hliðar
baugskerðir rístr barði
ból, Amlóða mólu."

—*Hér er kallat hafit Amlóða kvern.*

"Tis said," sang Snæbjörn, "that far out, off yonder ness, the Nine Maids of the Island Mill stir amain the host-cruel skerry-quern—they who in ages past ground Hamlet's meal. The good Chieftain furrows the hull's lair with his ship's beaked prow." *

TO Snorri Sturlason, the glory of Icelandic historiography, we are indebted for the preservation of these lines, containing the earliest known reference to the legendary hero destined to play so important a part in later literary history. The strange verse occurs in Snorri's "Skaldskapar-mál," or Gradus to the Northern Parnassus, the second section of his famous handbook of the Art of Poetry, known as "The Prose Edda," composed about the year 1230. The illustrative extracts found in

* i.e., "Kveða níu brúðir ey-lúðrs hræra hvatt hergrimmastan skerja grotta út fyrir jarðar skauti, þær er fyrir löngu mólu Amlóða lið-meldr ; baugskerðir rístr skipa hliðar ból lungs barði."

INTRODUCTION

the Gradus (some two hundred and fifty from sixty-five named poets, besides anonymous lays) are in many instances the only remains of the ancient poems quoted. The work is in catechetical form, and in answer to the question, "Hvernig skal sæ kenna?" *i.e.*, "What are the names for the Sea?" a long list of synonyms and epithets is given, together with descriptive passages from various poets, some of them clearly sailor-poets; among these is the extract from Snæbjörn. The lines, though laboured, are evidently from some poem of adventure in Northern waters, "hatched in the storms of the ocean, and feathered in the surges of many perilous seas." The passage presents many difficulties, and various interpretations have been advanced, but the underlying reference is certainly to the great World-Mill deep down in the sea, the great cosmic force, which the ancient Northerners and other races conceived as the cause of storms and showers, and of all the disintegrating changes wrought on mountains, rocks, and shores. The fierce whirlpools and currents of the Arctic Ocean may easily explain this great idea of a gigantic World-Machine, its terrific funnel ever ready to gorge, its cruel mill-stones, huge as islands, ever ready to grind whatsoever the mighty swirl has seized. This great World-Mill must be distinguished from what is called "the Lesser Mill," which the two captured giant-maidens, the Valkyries Menja and Fenja, were forced to grind for greedy King Frothi, singing awhile their "Grotta-söngr," or Mill-song. First they ground for him peace and gold:—"May he sit on riches; may he sleep on down; may his waking be happy! It were well ground then!" But the king's greed would not let them rest, and in anger they prophesied evils to come:—"The tokens of war are waking, the beacons are kindled. On a sudden a host shall come hither, and burn the hall over the king's head." . . . "The maids ground on, putting forth all

INTRODUCTION

their strength, the young maids in giant fury. The huge props flew off the bin,—the iron rivets burst. . . . The shaft-tree shivered, the bin shot down, the massy mill-stone rent in twain. But the Mountain-giant's bride spake this word:—"We have ground, O Frothi, to our mind's liking. We have stood full long at the mill." The maidens tell the story of themselves and of their mill:—"Never had this mill come out of the grit mount, nor the massy mill-stone out of the earth, nor were the Mountain-giants' maids thus grinding here, if thou, O king, knewest our kindred! We two playmates were brought up under the earth for nine winters. We busied ourselves with mighty feats; we hurled the cleft rocks out of their places; we rolled the boulders over the giant's court, so that the earth shook withal. We hurled the stones so fast that the massy rocks were split in twain."* This "Grotta-söngur" would have been lost had not Snorri inserted it in his *Gradus*, where he explains why gold was called "Frothi's meal." There is a prose introduction to the poem not altogether clear, for it confuses the story of Frothi with the familiar tale, "How the Sea Became Salt."

And now to return to Snæbjörn's verse. It is clear from the Prose Edda that "the Nine Maidens of the Island-Mill" are the nine daughters of Ægir, the Ocean-god. These Nereids are thus enumerated by Snorri:—"Himinglæfa, Dúfa, Blóðug-hadda, Hefríng, Uðr, Hrönn, Bylgja, Bára, Kólga." One of these, at least, to judge by her name, "the Dove," must have had kinship with the gentle daughter of Ægir's Celtic brother-monarch, the much-harassed Lear. The compound, "ey-lúðr," translated "Island-Mill," may be regarded as a synonym for the father of the Nine Maids. "Lúðr" is strictly "the square case within which the lower and upper quernstones rest,"

* Cp. *Corpus Poeticum Boreale*, vol. i. pp. 184-188.

INTRODUCTION

hence the mill itself, or quern; "ey-lúðr" is "the island quern," *i.e.*, "the grinder at islands," the Ocean-Mill, the Sea, the Sea-god, and, finally, Ægir.

"Ægir's daughters" are the surging waves of Ocean; they work Grotti, "grinder," the great Ocean-Mill (here called "Skerja-Grotti," the grinder of skerries, the lonely rocks in the sea) "beyond the skirts of the earth," or perhaps, better, "off yonder promontory." The latter meaning of the words "út fyr iarðar skauti" would perhaps suit the passage best, if Snæbjörn is pointing to some special whirlpool. Indeed, one cannot help thinking of a possible reference to the marvellous Maelström, the greatest of all whirlpools, one of the wonders of the world; "*umbilicus maris*," according to the old geographers, — "*gurgis mirabilis Norvegiæ omnium totius orbis terrarum celeberrimus et maximus*," as Athanasius Kircher describes it in his fascinating folio "*Mundus Subterraneus*." And one recalls, too, Poe's thrilling narrative of the old man's descent into the Maelström, or the Moskoe-ström, as the Norwegians call it, "from the island of Moskoe in the midway." "Just opposite the promontory upon whose apex we were placed," wrote Poe, as though commenting on the Eddaic passage under discussion, "and at a distance of some five or six miles out at sea, there was visible a small, bleak-looking island; or, more properly, its position was discernible through the wilderness of surge in which it was enveloped. About two miles nearer the land arose another of smaller size, hideously craggy and barren, and encompassed at various intervals by a cluster of dark rocks."* The whole story should be re-read in this connection.

* According to Kircher, it was supposed that every whirlpool formed round a central rock: a great cavern opened beneath; down this cavern the water rushed; the whirling was produced as in a basin emptying through a central hole. Kircher gives a curious picture illustrative of this theory, with special reference to the Maelström.

INTRODUCTION

The real difficulty in Snorri's extract from Snæbjörn is, however, in its last lines; the arrangement of the words is confusing, the interpretation of the most important of the phrases extremely doubtful. "Lið-meldr" in particular has given much trouble to the commentators: "meldr," at present obsolete in Icelandic, signifies "*flour or corn in the mill*;" but the word "lið" is a veritable crux. It may be either the neuter noun "lið," meaning "a host, folk, people," or "ship;" or the masculine "liðr," "a joint of the body." The editors of the *Corpus Poeticum Boreale* read "meldr-lið," rendering the word "meal-vessel;" they translate the passage, "who in ages past ground Amloði's meal-vessel = the ocean;" but "mala," to grind, can hardly be synonymous with "hræra," to move, in the earlier lines, and there would be no point in the waves grinding the ocean. There seems, therefore, no reason why "meldr-lið" should be preferred to "lið-meldr," which might well stand for "ship-meal" (? "sea-meal," to be compared with the Eddaic phrase "græðis meldr," *i.e.*, sea-flour, a poetical periphrasis for the sand of the shore). Rydberg,* bearing in mind the connection of the myth concerning the cosmic Grotti-Mill with the myth concerning the fate of Ýmir and other primeval giants, more especially of Ýmir's descendant Bergelmer, who, according to an ingenious interpretation of a verse in *Vafþrúðnis-mál*,† "was laid under the mill-stone,"

* *Teutonic Mythology*, pp. 388-392.

† In the poem found in the Elder Edda, the giant tells Odin that, countless ages ere the earth was shapen, Bergelmer was born: "the first thing I remember is when he á var lúðr um lagiðr." The meaning, according to Rydberg, was not clear even to Snorri, who in the *Gylfaginning* interprets the verse with reference to the drowning of the frost-giants in Ymir's blood:—"One escaped with his household: him the giants call Bergelmer. He with his wife betook himself upon his lúðr and remained there, and from them the races of giants are descended"—a sort of giant Noah. The Resenian edition of the younger Edda (Copenhagen, 1665) actually reads "*fór á bát sinn*" (went on to his boat) instead of

INTRODUCTION

advanced the theory that "lið-meldr" means "limb-grist." According to this view, it is the limbs and joints of the primeval giants, which on Amloðe's mill are transformed into meal. Allowing, for the nonce, that there is something to be said for "lið-meldr" in the sense of "limb-grist," one finds it difficult to get Rydberg's interpretation out of the words as they stand in the text. The Nine Maidens of the Ocean-Mill grinding Amloðe's limb-grist, *i.e.*, his bones, might be plausible enough, suggestive of some story of a brave prince who sailed too near their dread abode, and received less kindly treatment than did young Macphail of Colonsay at the hands of the maiden of Corrivrekin. Snorri does not help us. The note following Snæbjörn's verse merely adds that here the sea is called "Amloðe's kvern." * No explicit explanation is to be found in early Northern poetry or saga. "Hamlet's mill" may mean almost anything; if, as the editors of the *Corpus* state, Hamlet is here an Ocean Giant, his mill seems to be identical with the great World-Mill, unless the Ocean Giant was himself ground by the Nine Maidens. All this seems unlikely; indeed, though at first sight it looks as though some ancient sea-hero is alluded to in Snæbjörn's phrase, yet the later Icelandic poets were capable of such fatal ingenuity in the matter of poetical periphrases, that even so much consistency must not be expected of them. All that can be said at this point in the investigation is that the verse quoted in the Prose Edda gives us a reference to some old legend concerning "Amloði," whose name is identical with that of the hero known to us as Hamlet.

It is worthy of note that a few more lines of Snæbjörn's "fór upp á lúðr sinn." C. P. B. translates the passage in the poem, "when this wise giant was laid in the Ark."

* Björn of Skarðsá, in A.M. 742, writes: "Her er hafid kallad Amloða melldur," *i.e.*, "Here the sea is called Amloðe's meal."

INTRODUCTION

verse have been preserved; they may well all be fragments of the same poem.*

From the passages preserved it is evident that Snæbjörn was a sailor-poet, and the lost poem must have been descriptive of some voyage in the Arctic seas. In *Landnáma Bók*, i.e., "The Book of Iceland Settlements," there is a vivid picture of a tenth-century Arctic adventurer, Snæbjörn by name, who went on a perilous expedition to find the unknown land, "Gunnbjörn's Reef," after having wrought vengeance, as became a chivalrous gentleman of the period, on the murderer of a fair kinswoman. It is generally accepted, and there can be little doubt, that this Snæbjörn is identical with the poet Snæbjörn.

His family history is not without interest. His great-grandfather, Eywind the Easterling, so called because he had come to the Hebrides from Sweden, married the daughter of Cearbhall, Lord of Ossory, who ruled as King of Dublin from 882 to 888, "one of the principal sovereigns of Europe at the time when Iceland was peopled by the noblemen and others who fled from the tyranny of Harold Harfagr."† Cearbhall was descended from Connla, the grandson of Crimhthann Cosgach, the vic-

* The fragments are (1) four short lines, or two long lines, found in Snorri's Edda, edit. 1848, p. 460; and (2) four short lines in A.M. 742, 4to (not A.M. 738, as Edd. Corp. P. B. state, p. 54; cp. Bugge, *Arkiv for Nordisk Filologie*, iii. pp. 335-338); the lines are there attributed to Þorðr Sjareksson, and not to Snæbjörn, by the writer of the MS., viz., Björn of Skarðsá. Þorðr lived in the first half of the eleventh century. Björn was probably mistaken in ascribing the lines to him. They certainly closely resemble Snæbjörn's, and Bugge agrees with the Edd. Corp. P. B. in assigning them to him, and not to the later poet; he reads the lines as follows:—

"Svǫð ór fitjar fjötre,
flóðs ásynju blóðe
(röst byrjask römm) systra,
rýtr, eymylver snýter."

i.e., "the island-mill pours out the blood of the flood goddess's sisters (i.e., waves of the sea), so that (it) bursts from the feller of the land: *whirlpool begins strong.*" In no other *dróttkvætt* verse does eymylver occur: cp. "eylúðr," above.

† Cp. *Landnáma Bók*, § 1; Todd's *War of the Godhill with the Gaill*, pp. 297-302;

INTRODUCTION

torious King of Ireland, who is said to have flourished about a century before the Christian era. Lann or Flann, the half-sister of Cearbhall, was married to Malachy I., King of Ireland, whose daughter Cearbhall had married. Flann was the mother of King Sionna and of the Lady Gormflaith. Snæbjörn could certainly boast of a noble pedigree. His family sagas must have had much to tell of the ancient glories of the race: he may often have heard the sad story of the poetess Gormflaith, whom a cruel fate pursued; a king's daughter, the wife of three kings, forced at last to beg for bread from door to door. We may perhaps have more to tell of her later on. Before letting the *Landnáma Bók* tell its own story of Snæbjörn's life, it may be mentioned that, about the date of his Arctic expedition (*circa* 980), his cousin, Ari Marson, is said to have landed on "White Man's Land," or "Great Ireland,"—that part of the coast of North America which extends from Chesapeake Bay, including North and South Carolina, Georgia, and Florida,—and became famous as one of the earliest discoverers of the New World.

Here follows the tragic story of Snæbjörn the Boar:—

"Snæbjörn, son of Eyvind the Easterling, the brother of Helgi the Lean, took land between Mjovafjord (Narrow Firth) and Langadals-á (Langdale River); he had his dwelling at Vatnsfjord (Waterford). His son was Holmstein, the father of Snæbjörn Galti (the boar); the mother of Snæbjörn was Kjalvör; he and Tungu-Odd were sons of sisters. Snæbjörn was fostered in the house of Thorodd at Thingness (but at times he was with Tungu-Odd or his mother). Hallbjörn, the son of Odd of Kiðjaberg, the son of Hallkel, the brother of Ketilbjörn the

the history of Cearbhall and his many descendants (he had four sons and four daughters) illustrates the close connection between Ireland and Iceland. For Cearbhall's pedigree, *cp.* Donovan's *Tribes and Territories of Ancient Ossory*.

INTRODUCTION

Old, took to wife Hallgerð, daughter of Tungu-Odd. The couple were with Odd during the first winter after their marriage; Snæbjörn Galti was there at the same time. Now there was no love lost between the newly wedded folk, and Hallbjörn gat him ready to depart in the springtime, about the flitting season. While he was making his preparations, Odd went from home to the baths at Reykjaholt, where he had his sheep-folds. He had no wish to be present at Hallbjörn's departure, for he doubted whether Hallgerð would be willing to accompany her husband. Odd had previously done his best to improve matters between them.

"Hallbjörn, having saddled the horses, went to the room where the women kept. Hallgerð was sitting on the high-seat, combing her hair; the hair fell all about her to the very floor. She had the best hair of all women in Iceland, save only Hallgerð, whom folk named 'Twisted Tartan.' Hallbjörn bade his wife get up and come with him; but she sat silent. He then clutched at her; she moved not from her place. Thrice he seized her, but she moved not. Hallbjörn stood still, and said thus:—

'Here stand I as a laughing-stock
Before her flowing tresses;
The linen goddess dares to mock,
While grief my bosom presses.
O brewer of the sparkling ale,
No good for me thou brewest;
My heart is sore with bitter bale.
O bride, this thing thou ruest.'

Thereupon he wound her hair around his arm, and would have pulled her from her seat, but she sat and flinched not. Then he drew his sword, and struck the head from off her; and so went out and rode away. His comrades were two in number, and they had with them two pack-horses.

"Now there were but few men at the house when this

INTRODUCTION

thing befell, yet the news thereof was forthwith sent to Odd Snæbjörn was then at Kjalvararstaðir ; Odd sent a messenger to him, and bade him look to the pursuit ; he himself would not go.

“Snæbjörn went in pursuit of Hallbjörn, eleven men with him ; and when Hallbjörn was aware that he was approaching, his comrades bade him hurry on, but he would not yield to them. Anon Snæbjörn and his men caught them up near the hills now called Hallbjörn’s Cairns. Hallbjörn and his two comrades betook themselves to the hill-top to defend themselves, and there for a time they held out. Three of Snæbjörn’s men fell there, and both the companions of Hallbjörn. As for Hallbjörn, Snæbjörn struck off his foot at the ankle, and he was forced to hobble along to another hill ; there he slew two more of Snæbjörn’s men, but he himself was slain. Wherefore there are three cairns on that hill, and five on the other. Then Snæbjörn went home.

“Snæbjörn had a ship at the mouth of the river Grims-á ; Hrolf of Redsand bought half-rights in the vessel ; the crew were twelve on each side. Snæbjörn had Thorkel and Sumarliði, the sons of Thorgeir the Red, who was the son of Einar of Stafholt. He took with him also Thorodd of Thingness, his foster-father, and his wife. Hrolf took with him Styrbjörn, who made this ditty after a dream he had :—

‘ I see the bane
Of both us twain,
North out at sea
All piteously :
Horrors untold,
Dire frost and cold :
From these I gain
Our Snæbjörn slain.’

“ They went in search of Gunnbjörn’s Reef ; they found land ; but Snæbjörn would not let them explore at night. Styrbjörn

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went ashore, and found there a treasure-trove in a cairn; he concealed it about his person. Snæbjörn struck him with his axe, and the treasure fell to the ground. Thereafter his men made a hut, but it was soon buried deep in the snow. One day, however, Thorkel, the son of Rauð, found that water was running along the pole which projected from the hut; they knew that spring was near, and they dug themselves out of the snow. While Snæbjörn repaired his ship, Thorodd and his wife stayed in the hut on his behalf; Styrbjörn and his comrades stayed on behalf of Hrolf. The rest of the party had gone out hunting. Styrbjörn then up and slew Thorodd, and then turned and, with the help of Hrolf, slew Snæbjörn. The sons of Rauð and all Snæbjörn's men were put under oath, and were allowed their lives. Thereafter they landed at Halogaland, and thence went to Iceland, and came to Vaðil. Thorkel the Muffler guessed what had befallen the sons of Rauð. Hrolf set up defences to protect himself at Strand-heath. Thorkel sent Sveinung to bring him Hrolf's head. Sveinung first went to Hermund, who dwelt at Myri; then he went to Olaf at Drangar; and finally came to Gest at Hagi: Gest sent him to his friend, Hrolf. Sveinung slew both Hrolf and Styrbjörn, and then returned to Hagi. Gest exchanged with him sword and axe, and gave him two horses black of mane, and he ordered a man to ride round Vaðil all the way to Kollafirth, and asked Thorbjörn the Strong to claim the horses for him from Sveinung. But Thorbjörn slew Sveinung at Sveinungseyri; Sveinung's sword had broken at the hilt. Wherefore Thorkel often bragged to Gest, when their wits were matched, that he had so got round Gest that he had sent his man to bring him the head of his friend."*

* *Op. Appendix, ix. Concerning "Gunnbjörn's Reef," ep. "Grönlands Historiske Mindesmærker,"* vol. i.

II.

SOME two hundred years after the events recorded in the foregoing story, "Saxo Grammaticus," the learned Dane, emulous of the great Roman historians, took upon himself, at the bidding of Absalon, "Chief Pontiff of the Danes," the task of compiling into a chronicle the history of his country. The labour was a heavy one—too heavy for his weak faculty, as he modestly puts it, for the materials to hand must have been very slight: his Danish predecessors had hitherto done but little "to vaunt the glory of their nation's achievements." His materials, apart from the influence exercised upon him by the Latin classical writers, were mainly drawn from Latin historical writers (such as Bede, Adam of Bremen, and Dudo, "*rerum aquitanicarum scriptor*"), from Danish traditions, and from Icelandic sagas and poems. As regards his indebtedness to Iceland, we know that he had at least one Icelandic friend, Arnoldus Tyllensis, Arnold of Thule, a skilful narrator, learned in ancient lore. In his Preface Saxo makes handsome acknowledgment of his obligations to Arnold's countrymen.* "Nor may the

* "Nec Tyllensium industria silencio oblitteranda, qui cum ob nativam soli sterilitatem luxurie nutrimentis carentes, officia continuæ sobrietatis exerceant, omniaque uite momenta ad excolendam alienorum operum noticiam conferre soleant, inopiam ingenio pensant. Cunctarum quippe nationum res gestas cognosse memorieque mandare voluptatis loco reputant, non minoris gloriæ iudicantes alienas uirtutes disserere quam proprias exhibere. Quorum thesauros historicarum rerum pignoribus refertos curiosius consulens, haut paruam presentis operis partem ex eorum relacionis imitatione contexui; nec arbitros habere contempsi quos tanta uetustatis pericia callere cognoui."—*Saxo*, Ed. Müller and Velschow, pp. 7-8.

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pains of the men of Thule be blotted in oblivion; for though they lack all that can foster luxury (so naturally barren is the soil), yet they make up for their neediness by their wit, by keeping continually every observance of soberness, and by devoting every instant of their lives to perfecting our knowledge of the deeds of foreigners. Indeed, they account it a delight to learn and to consign to remembrance the history of all nations, deeming it as great a glory to set forth the excellences of others as to display their own. Their stores, which are stocked with attestations of historical events, I have examined somewhat closely, and have woven together no small portion of the present work by following their narrative, not despising the judgment of men whom I know to be so well versed in the knowledge of antiquity.* Even more explicit in this respect was Saxo's Norwegian contemporary, Theoderic the Monk, according to whom the men of Thule, the Icelanders, were the only Northerners who had preserved the ancient history of their race; their writings were the only available sources for Northern historians.† There can be little doubt, however, that among the Norwegians and Danes, popular legend, a mass of mythic and traditional lore, still preserved, however obscurely, the memory of the ancient gods and heroes. In the matter of Northern mythology, the first nine books of Saxo's History are

* Elton's *First Nine Books of the Danish History of Saxo Grammaticus*.

† Cp. Langebek's *Script. Rer. Dan.*, vol. v. The passages in question are fully discussed in "Safn til Sögu Íslands og Íslenzkra Bókmenta að fornu og nýju gefið út af hinu íslenzka bókmentafélagi," vol. i. pp. 143-148. Theoderic repeatedly refers to his debt to the Icelanders; e.g., "Operæ pretium duxi, vir illustrissime, pauca hæc de antiquitate regum Norvagiensium annotatare, et prout sagaciter perquirere potuimus ab eis, penes quos borum memoria præcipue vigere creditur, quos nos Íslendingos vocamus, qui hæc in suis antiquis carminibus percelebrata recolunt . . . Veritatis vero sinceritas in hac nostra narratione ad illos omni modo referenda est, quorum relatione hæc annotavimus, quia non visa sed audita conscripsimus." In another passage Theoderic writes of Norway as "illa terra, ubi nullus antiquitatum unquam scriptor fuerit."

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of supreme interest, and it has been well said that "the gratitude due to the Welshman of the twelfth century, whose garnered hoard has enriched so many poets and romancers from his day to now, is no less due to the twelfth-century Dane, whose faithful and eloquent enthusiasm has swept much dust from antique time." * Geoffrey's priceless gift of Arthurian romance has not proved richer than Saxo's wild barbaric tale of Hamlet's fate. "Had fortune been as kind to him as nature," so wrote the historian, "he would have equalled the gods in glory." Fortune had even greater glory in store for Hamlet than his panegyrist could have hoped for.

The story of Amlethus, or Hamlet, as told by Saxo, divides clearly into two periods—the first dealing with his early career, and the consummation of his vengeance; the second with his accession to power, and the subsequent events of his life. The former is to be found at the end of Book III, the latter at the beginning of Book IV. The division is noteworthy. Divested of Saxo's eloquence, the story may be thus epitomised:—Horwendil and Feng succeed their father, Gerwendil, as governors of Jutland. Horwendil's valour gains the favour of King Rorick, who gives him his daughter Gerutha to wife. They have a son who is named Amleth. Feng is jealous of his brother's good fortune, murders him, and takes his wife, alleging that Horwendil had treated her badly. Amleth, fearing lest too shrewd a behaviour may make his uncle suspect him, chooses to feign dulness, and pretends an utter lack of wits. He is altogether listless, and unclean in his habits, and seems to be a very freak of nature. At times he sits over the fire and fashions wooden crooks, shaping at their tips certain barbs.

* *Cp.* Professor York Powell's Introduction to Elton's translation of Saxo's Nine Books. The Introduction gives a valuable summary of the sources, together with an excellent analysis of Saxo's folk-lore. &c.

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He says he is preparing sharp javelins to avenge his father. The courtiers grow suspicious, and try various tests; more especially they make use of his foster-sister for the purpose. A foster-brother warns him of the trap, and he baffles them. He gives cunning answers to all their questions; "he mingles craft and candour in such wise that, though his words do not lack truth,* yet there is nothing to betoken the truth and betray how far his keenness goes." Thus, as he passes along the beach, his companions find the rudder of a ship, and say they have discovered a huge knife. "This," says he, "is the right knife to carve such a huge ham;" by which he means the sea. *Also, as they pass the sandhills they bid him look at the meal, meaning the sand; he replies that it has been ground small by the hoary tempests of the ocean.*† A friend of Feng suggests that Amleth be spied upon while closeted with his mother. But Amleth has his antidote for the treachery. Afraid of being overheard by some eavesdropper, he at first resorts to his usual imbecile ways, and crows like a noisy cock, beating his arms together to mimic the flapping of wings. Then he mounts the straw and begins to swing his body and jump again and again, wishing to try if aught lurks there in hiding. Feeling a lump beneath his feet, he drives his sword into the spot, and impales him who lies hid. He drags him from his concealment and slays him. He cuts the body into morsels, seethes it in boiling water, and flings it through the mouth of an open sewer for the swine to eat, bestrewing the mire with the hapless limbs. He then returns, upbraids his mother, and

* Mr. Elton, on whose excellent rendering this epitome is for the most part based, renders Saxo's words "though his words did lack truth," omitting the negative; but the original runs—"ita astutiam veriloquio permiscebat, *ut nec dictis veracitas deesset, nec acuminis modus verorum indicio* [Madvig, iudicio] *proderetur.*"

† "Arenarum quoque præteritis clivis, sabulum perinde ac farra aspicere jussus, eadem albicantibus maris procellis permolita esse respondit."

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explains to her his passion for vengeance. Feng cannot find his friend the spy. Jestingly, folk ask Amleth whether he knows aught; he answers that maybe the man has fallen through the sewer, and, stifled by the filth, has been devoured by swine. His uncle at last determines to send Amleth to the King of Britain with a message that he should slay him. Before his departure Amleth gives secret orders to his mother to hang the hall with knotted tapestry, and to perform pretended obsequies for him a year hence.

Two retainers of Feng accompany him to Britain, bearing a letter graven on wood—"a kind of writing material frequent in old times;" this letter enjoins the king to put to death the youth who is sent to him. Amleth obtains the letter, and substitutes for this the death of his companions, adding an entreaty that the king grant his daughter in marriage to the youth of great judgment whom he sends to him. The king receives the guests and treats them all hospitably and kindly. Amleth disdains the rich food placed before him, much to the king's annoyance. A man is sent into the sleeping-room to take note of Amleth's talk. He reports how Amleth told his companions that the bread was flecked with blood and tainted, and further, that the king had the eyes of a slave, and that the queen had in three ways shown the behaviour of a bondmaid. All this, on special investigation, turns out to be true, and the king adores the wisdom of Amleth as though it were inspired, and gives him his daughter to wife. Moreover, in order to fulfil the bidding of his friend, he hangs Amleth's two companions. Amleth, feigning offence, treats this piece of kindness as a grievance, and receives from the king, as compensation, some gold, which he afterwards melts in the fire, and secretly causes to be poured into some hollowed sticks. After a year he returns to his own land, carrying away of all his wealth only

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the sticks containing the gold. He then again puts on a grotesque demeanour, and, covered with filth, enters the banquet-room where his own obsequies are being held. The guests jeer at one another, and are right merry. They ask him concerning his comrades; he points to the sticks, saying, "Here is both the one and the other." Then he plies the company with drink, and, to prevent his loose dress hampering his walk, he girds his sword upon his side, and purposely drawing it several times, pricks his fingers with its point. The bystanders accordingly have both the sword and scabbard riveted across with an iron nail. The lords drink so heavily that they fall asleep within the palace. Anon, Amleth takes out of his bosom the stakes he has long ago prepared, and goes into the room where the ground is covered with the bodies of the sleeping lords. Cutting away its supports, he brings down the hanging his mother has knitted, which covers the inner as well as the outer walls of the hall; this he flings upon the sleepers, and then applying the crooked stakes, he knots and binds them up in such insoluble intricacy that not one of the men beneath, however hard he may struggle, can manage to escape. After this he sets fire to the palace, which is soon enveloped in flames. He hurries to his uncle's chamber, and awakening him, tells him that Amleth is come, armed with his old crooks, to help him. Seizing his uncle's sword, and placing his own in its stead, he easily exacts the vengeance, long overdue, for his father's murder.

This is the story told in Book III. In Book IV. it is related how Amleth eloquently harangues the assembled Jutlanders, who appoint him Feng's successor by prompt and general acclaim; how he returns to Britain in magnificent array, with a wondrous shield whereon all his exploits are depicted; how his father-in-law discovers that it is his bounden

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duty to avenge Feng's death on his own son-in-law, and hopes to spare himself the task by deputing him to go and woo for him a fierce unwedded queen reigning in Scotland, whose suitors have invariably paid for their insolence with their lives; how the queen, becoming enamoured of the young prince, plays on him the very trick he had himself erewhile used, changing the purport of the letter so that it reads as a commission from the king that she should wed the bearer; how he yields to her pressing solicitations that he should transfer his wooing, and make over to her his marriage vows, and learn to prefer birth to beauty. It is further told how he returns to Britain with a strong band of Scots, and is met by his much-injured wife, who, in spite of her wrongs, reveals to him her father's plot to entrap him. An under-shirt of mail saves him from the king's cunning blow. He is, however, anxious to exonerate himself from the guilt of treachery towards his father-in-law, and wishes to make the whole blame recoil on his Scotch queen, Hermutrude; but the king pursues him, and so reduces his forces that he resorts to a device in order to increase the apparent number of his men. He puts stakes under some of the dead bodies of his comrades to prop them up, sets others on horseback like living men, and ties others to neighbouring stones. The plan succeeds, and the Britons, terrified at the spectacle, flee without fighting; the king is killed, and Amleth, having seized the spoils of Britain, goes back with his wives to his own land.

Meanwhile Rorick has died, and his successor Wiglek, regarding Amleth as a usurper, has cruelly harassed Amleth's mother. This evil treatment Amleth takes at first with much forbearance, and even gives Wiglek the richest of his spoils; but soon he seizes a chance of taking vengeance, attacks him, subdues him, and becomes his open foe. Fialler, the governor

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of Skaane, he drives into exile; and the tale is, that "*Fialler retired to a spot called Undensakre, which is unknown to our peoples.*"* Wiglek, recruited with the forces of Skaane and Zealand, sends envoys to challenge Amleth to a war. Amleth foresees that the war will prove fatal, but he is more anxious about the future widowhood of Hermutrude, so greatly does he love her, than about his own death. She protests; the woman who would dread to be united with her lord in death was abominable. But ill she keeps her boast; for when Amleth is slain by Wiglek in battle in Jutland, she yields herself to be the conqueror's spoil and bride.

This, then, is the story of Amleth as told by Saxo towards the end of the twelfth century. Whence did he obtain it? His closing words, that "a plain in Jutland is to be found famous for Amleth's name and burial-place," seem to indicate that the local traditions were somewhat limited, and in all probability Saxo's debt to Jutland sources was but slight.† It is certainly interesting that a Jutland folk-tale, *De Kloge Studenter*, "The Clever Students," has much in common with Hamlet's wisdom in disdaining the King of Britain's banquet, and in discovering the secret of his mother's low origin.‡ This very episode must have been one of the most popular of the legends fathered on to Hamlet, for Saxo tells us distinctly that

* "Quem ad locum, cui Undensakre nomen est, nostris ignotum populis, concessisse est fama."

† Müller points out that two places in Jutland are still called Ammelhede. Olrik, in *Saksnes Oldhistorie Norrøne sagaer og Danske Sagn*, refers to *Jyske Folkeminder*, viii. No. 152. The story told is that two petty kings lived by Virring, half-a-mile from here (Ammel and Krog); they quarrelled and slew each other. One, hight Ammel, lived by Ammelhede; he is buried in a little mound right east of it. "Ammel-hede" may perhaps = Amlæðæ-heðæ (Amlæðæ, according to Olrik, would be the West Danish form of the name Amlóði; hence Saxo's Amlethus), but when once the legend had become localised in Jutland, the identification would soon follow.

‡ *Cp. Jyske Folkeminder*, vii.-viii. p. 156; and Olrik, p. 165.

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"others relate" a slightly different version of the incident, but it is certainly no intrinsic part of the Hamlet story.

As far as Iceland is concerned, we have no trace of the Hamlet story in the sagas and poems belonging to the two centuries intervening between Snæbjörn's verse and Saxo's History; but it seems probable that some account of "Amloði" was given in the lost "Sciöldunga Saga," that part of it which contained the Lives of the Kings of Denmark from the earliest times.* Internal evidence does not conclusively connect Saxo's story with an Icelandic source, but one statement seems to point to some original document containing a reference to Northern heathendom, such as would have been easily understood by a twelfth-century Icelander; the force of the expression has seemingly been missed by Saxo. "Fialler," he writes, "retired to a spot called *Undensakre*, which is unknown to our people." Surely this represents Saxo's rationalising of a poetical periphrasis for Fialler's departure from the world. "Ódainsakr," the Land of the Undying, the Northern Elysium, was familiar enough to the Icelanders of the twelfth century; the Danes had evidently forgotten their pagan Paradise.†

* *Cp. Prolegomena, Sturlunga Saga*, p. lxxxix. : "Among others we have here to mourn the loss of the Icelandic Saga of Hamlet (Amloði), Hagbard and Signy, King Frodi, &c., which we take all to have been included in the mythical part. The Skiöldunga is mentioned as late as 1462 in the inventory of the church of Modruvalla." Professor York Powell, *Saxo Grammaticus*, p. 411, is of opinion that a brief chapter on Amloði may have formed an episode in the early part of Sciöldunga; there may even have been a scrap or two of verse of an old Amloði's lay in this chapter.

† Vedel, in his Danish translation of Saxo, places Undensakre in Skaane, the south-west province of Sweden. I cannot follow Olrik in his suggestion that Undensakre = Undornsakrar (*i.e.*, the south-eastern fields), *cp. Saksas Oldhistorie*, p. 159. Rydberg ingeniously identifies Fialler with Falr, *i.e.*, Balder, "the single person who by an enemy was transferred to Ódainsakr." *Cp.* sections 44-53, 93 : the former sections give a valuable analysis of Eric Vidforle's Saga (who, one Christmas Eve, made a vow to seek out Odainsaker), where the older pagan myth has become Christianised. E. Mogk, *Grundriss der Germanischen Mythologie*,

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It may be fair to assume that Saxo's source for this passage was some Icelandic lay; similarly, Hamlet's riddling answers to the courtiers, more especially his poetical metaphor concerning the sand of the shore, "ground small by the hoary tempests of the ocean," may well have been derived from some Icelandic original in prose or verse; at all events, the latter passage gives us the twelfth-century explanation of Snæbjörn's reference to "Hamlet's meal,"* whatever may have been Snæbjörn's own interpretation. The solution of the problem found in Saxo is certainly a disappointment. It surely required no dissimulating Solomon, "*stultus sapiens imitator*," to discover for folks accustomed to the conception of the Ocean-kvern the analogy between the sands of the sea and the grist of the mill. Here, too, the passage in Saxo's History gives the impression of representing some more subtle myth rationalised.

But whatever Northern elements may be detected in Saxo's Hamlet story, there can be no doubt that some important incidents have been borrowed from legendary Roman history. The merest outline of the plot cannot fail to show the striking likeness between the tales of Hamlet and Lucius Junius Brutus. Apart from general resemblances (the usurping uncle; the persecuted nephew, who escapes by feigning madness; the journey; the oracular utterances; the outwitting

gives a careful summary of "Life after Death" as conceived by the Northerners (vol. i. p. 1115-6).

* I do not deny that the sand-downs on the west coast of Jutland, to which Olrik refers, seem to be closely associated with Hamlet's famous answer, and may well have helped the localising of the legend; the Icelandic words *mjöl*, meal or flour, *melr*, a sandhill, *meldr*, flour, together with the old myth of the Grotti-mill, are more than enough to explain the not very remarkable simile. Olrik holds a brief for Denmark in his excellent study of Saxo; some of his alleged Danish characteristics seem doubtful, but his comment on Hamlet's resting upon "the hoof of a beast of burden, upon a cockscomb, and also upon a ceiling," is distinctly ingenious, if one of these proves to be a plant-name peculiarly Danish, not found in Icelandic. *Cp.* O. F. Hjaltalin, *Grasafrodi*, pp. 223-224, 230.

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of the comrades; the well-matured plans for vengeance), there are certain points in the former story which must have been borrowed directly from the latter. This is especially true of Hamlet's device of putting the gold in the sticks. This could not be due to mere coincidence; and moreover, the evidence seems to show that Saxo himself borrowed this incident from the account of Brutus in Valerius Maximus; one phrase at least from the passage in the *Memorabilia* was transferred from Brutus to Hamlet.* Saxo must have also read the Brutus story as told by Livy, and by later historians, whose versions were ultimately based on Dionysius of Halicarnassus, Dio Cassius, &c.; he may have seen some such epitome of Roman history as that of his contemporary Zonaras, who has preserved a compendium of the early part of Dio's lost Roman history. One must dwell on this point, for while Livy, Valerius, and others make mention of Tarquin's murder of the elder brother of Brutus, Zonaras, as well as Dionysius of Halicarnassus, gives the important additional statement that the father of Brutus had also, from motives of jealousy, been put to death by his brother-in-law, Tarquinius Superbus.† In order that the reader may be enabled to place in juxtaposition the twin-brothers Hamlet and Brutus, the earlier portion of the tale of Brutus as told by Livy is here added; the subsequent events connected

* Stephanus first called attention to Saxo's borrowing of the phrase *obtusi cordis esse*. Valerius Maximus gives the following version of the story: "Quo in genere acuminis [vafritiæ] in primis Junius Brutus referendus est, nam cum a rege Tarquinio, avunculo suo, omnem nobilitatis indolem excerpti, interque ceteros etiam fratrem suum, quod vegetioris ingenii esset, interfectum animadvertet, *obtusi se cordis* esse simulavit eaque fallacia maximas suas virtutes textit, profectus etiam Delphos cum Tarquinii filiis, quos is ad Apollinem Pythium muneribus et sacrificiis honorandum miserat, aurum deo nomine doni clam cavato baculo inclusum tulit, quia timebat ne sibi cæleste numen aperta liberalitate venerari tutum non esset."

† *Cp. The Credibility of Early Roman History*, by Sir G. C. Lewis, vol. i. p. 518.

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with the rape of Lucrece are too well known to need recapitulating.*

“While Tarquin was thus employed (on certain defensive measures), a dreadful prodigy appeared to him: a snake sliding out of a wooden pillar, terrified the beholders, and made them fly into the palace; and not only struck the king himself with sudden terror, but filled his breast with anxious apprehensions: so that, whereas in the case of public prodigies the Etrurian soothsayers only were applied to, being thoroughly frightened at this domestic apparition, as it were, he resolved to send to Delphi, the most celebrated oracle in the world; and judging it unsafe to entrust the answers of the oracle to any other person, he sent his two sons into Greece, through lands unknown at that time, and seas still more unknown. Titus and Aruns set out, and, as a companion, there was sent with them Junius Brutus, son to Tarquinia, the king’s sister, a young man of a capacity widely different from the assumed appearance he had put on. Having heard that the principal men in the state, and among the rest his brother, had been put to death by his uncle, he resolved that the king should find nothing in his capacity which he need dread, nor in his fortune which he need covet; and he determined to find security in contempt, since in justice there was no protection. He took care, therefore, to fashion his behaviour to the resemblance of foolishness, and submitted himself and his portion to the king’s rapacity. Nor did he show any dislike to the surname of Brutus, content that, under the cover of that appellation, the genius which was to be the deliverer of the Roman people should lie concealed, and wait the proper season for exertion.

“He was, at this time, carried to Delphi by the Tarquinii,

* Livy, Book I. chap. lvi.

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rather as a subject of sport than as a companion ; and is said to have brought, as an offering to Apollo, *a golden wand inclosed in a staff of cornel wood, hollowed for the purpose*, an emblem figurative of the state of his own capacity. When they were there, and had executed their father's commission, the young men felt a wish to inquire to which of them the kingdom of Rome was to come ; and we are told that these words were uttered from the bottom of the cave :—‘ Young men, whichever of you shall first kiss your mother, he shall possess the sovereign power at Rome.’ . . . Brutus judged that the expression of Apollo had another meaning, and as if he had accidentally stumbled and fallen, he touched the earth with his lips, considering that she was the common mother of all mankind.” *

It is clear from this, that however much the Hamlet story may have already resembled the Brutus story before its appearance in the Danish History, Saxo must have recognised the kinship of the two stories, and added to their common traits. These points of contact, however, belong only to the earlier career of Hamlet, as narrated in Saxo's Third Book. An ingenious theorist † has even gone so far as to maintain that the Hamlet story is nothing more than a Northern transformation of the Roman Brutus saga. He deepens the likeness between the two tales by suggesting that Tarquinia, the mother of Brutus and sister of Tarquin, was regarded as the wife of Tarquinius, and became identified with the wicked Tullia ; after the murder of her husband, Tarquin's brother, who might easily have been identified with the father of Brutus, she became Tarquin's wife, aiding and abetting him as an accomplice in all his wickedness. According to this view, the name “ Amloði ”

* George Baker's translation, 1797.

† Dr. Dettler, *Zeitschrift für Deutsches Alterthum u. Deutsche Litteratur*, vol. xxxvi., 1892.

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was merely a translation of the Latin "Brutus," *i.e.*, "The Dullard." * Even as it has been suggested that the story of Brutus' pretended idiocy was invented to explain the fact of so wise a man being called by such a name, so, according to this view, the name "Amloði" was originally a common noun, meaning "simpleton," or "fool," which became the descriptive nickname of the hero. It is strange, however, that the original worker of the story should have chosen, as the Northern equivalent of the Latin "*brutus*," so strange a word as "*amloði*," which is not found in oldest Scandinavian; its modern and mediæval uses in the Icelandic, Swedish, and Danish dialects are all suggestive of the name of the hero of some popular legend; the etymology proposed does not carry any more conviction than the other suggestions put forward by Northern scholars.†

Livy's influence on Saxo is unmistakeable, even in the very arrangement of the materials. Thus the story of Brutus fills the last chapters of Book I. and the earlier chapters of Book II., the former ending with Brutus' election to the consulship, the latter beginning with the consul's address to

* *Cp.* Dion. Hal. iv. 67:—"εἴη δ' ἂν ἐξεμνηνεύμενος ὁ βροῦτος εἰς τὴν Ἑλληνικὴν διδάλεκτον, ἡλίθιος."

† Dr. Dettner proposes "*aml + óði*": the first component (which is not found in old Icelandic, but according to Erik Jonsson is used in modern Icelandic) is said to mean "labour, or toil, without much progress" (*cp.* Icelandic *amstr*, toil; *ama*, to annoy, vex); the compound is rendered "verdruss-wütend," *i.e.*, "annoyingly mad." Other compounds in *-óði* are compared, *e.g.*, *málóði*, mad in speech; *handóðr*, mad with one's hands; *steinóði*, stone-mad (*cp.* stone-deaf): all these latter compounds are easily explained; *amlóði* stands by itself, isolated. The explanation seems to me an excellent folk-etymology; in all probability the ending of the word (*óði*=mad) helped to fix the popular usage of the name "*Amlóði*." Similarly, Carl Säve (*Aftryck ur Nord. Univ. Tidsk.* 10 Årg. 4 Häft) suggested an untenable derivation of the name from "*and-blauðr*" = "*hinn and-blauði*," *i.e.*, "the crack-brained, crazy person."

Dr. Vigfusson rightly withdrew his suggestion that "*amlóði*;" might be connected with the Anglo-Saxon word "*homola*," one whose head has been mutilated or shaved; adding in his "Corrigenda": "No one knows the origin of this name."

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the excited people; similarly, Saxo's Hamlet story, as regards its division between Books III. and IV., seems modelled after Livy's pattern. There is, however, this great difference between the matter distributed over the two books of the Danish history: the earlier incidents of Hamlet's life, found in Book III., have their analogues in Livy, while the later events, described in Book IV. (viz. the chapter of Hamlet's adventures in England, the story of Hermutrude), find no parallels in the Latin story. It seems clear that even were Dr. Detter's contentions altogether acceptable, his theory would only apply to the Hamlet of Saxo's Third Book, though even here a number of elements would have to be accounted for.

It must indeed be admitted that Saxo's Hamlet-tale has but few links connecting it definitely with Northern mythology. The reference to "Óðáinsakr" at the end of the whole story has already been considered; a more important link is to be found in the name of Hamlet's father, Horwendillus, the Scandinavian "Örvandill," the German "Orendel," the English "Éarendel," whose myth was Christianised by Germanic Europe, and whose star was glorified as "the true Light, which lighteth every man that cometh into the world;" as the old English poet sang, in almost Miltonic strain:—

"Eala, earendel, engla beorhtast,
Ofer middan-geard monnum sended,
And soð-fæsta sunnan leoma,
Torht ofer tunglas, þu tida gehwane
Of sylfum þe symble inlihtes." *

* *Cp.* Cynewulf's *Crist*, ed. Gollancz, pp. 10, 159.

In the *Prose Edda* it is told how Thor carried Orwendel from Jotunheim in a basket on his back; Orwendel's toe stuck out of the basket, and got frozen; Thor broke it off, and flung it at the sky, and made a star of it, which is called

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“Hail, heavenly Light, brightest of angels thou,
sent unto men upon this middle-earth !
Thou art the true refulgence of the sun,
radiant above the stars, and from thyself
illumines for ever all the tides of time.”

In the stories of Orwendel found in the Eddas, there is nothing strongly suggestive of Saxo's Hamlet story, though Rydberg attempted, without success, to identify Hamlet with Orwendel's famous son Svipdagr, whose adventures in giant-land to win the giant-guarded maiden are told so dramatically in the fine Eddaic “Lay of Swipday and Menglad.” If, how-

Orvandels-tá. In Anglo-Saxon glosses “earendel” (*cp.* Épinal gloss.), or “oerendil” (*cp.* Erfurt gloss.), is interpreted *jubar*, but “dawn” or “morning-star” would probably be a better rendering, as in the only other passage known in old English literature, viz. *The Blickling Homilies*, p. 163, l. 30: “Nu seo Cristes gebyrd at his ariste, se niwa eorendel Sanctus Johannes; and nu nu se leoma pære soþan sunnan God selfa cuman wille;” *i.e.* “And now the birth of Christ (was) at his appearing, and the new day-spring (or dawn) was John the Baptist. And now the gleam of the true Sun, God himself, shall come.” Örvandill, Éarendel, &c., are probably rightly compared with Sanskrit *usrá*, the morning-red; Latin, *aurora*; Greek, ἠώς. It is interesting to note that the old Germanic spring-goddess “Austrô” (whose existence has been evolved from Bede's “Eostra,” *i.e.* West Saxon “Eastre”; *cp. De Temporum Ratione*, c. xv.) must have been identical with *usrá*, *aurora*, &c.; as Kluge points out (*v. Ostern, Etymologisches Wörterbuch*), the old Indo-Germanic *Aurora* became among the Germans a spring-goddess in place of a dawn-goddess: the Christian festival commemorating Christ's resurrection coincided with the pagan festival of Easter, which was celebrated at the vernal equinox, whence the transference of the pagan name to Christian purposes. “Earendel” and “Easter” have evidently the same root, and both illustrate the same interesting compromise between Old and New (*cp.* Kluge; Paul's *Grundriss*, vol. i. pp. 1099, 1111). On the other hand, Symons (Paul's *Grundriss*, vol. ii. p. 65) supports the older view of Müllenhoff, and rejects the theory that *Orwendel* = dawn-god, and points to its oldest form *Auriuandalus* (gen. *Auriuuandali*, found in Lombardic, anno 720) as connected with old Norse *aurr*, moisture; Anglo-Saxon *éar*, sea; he holds that the hero's name = the wanderer on the sea, the seafarer; a sort of Germanic Ulysses. It is certainly difficult from this standpoint to explain the Anglo-Saxon use of “earendel,” and recent Northern philologists (*e.g.* Noreen, *cp. Abriss der Urgermanischen Lautlehre*, p. 89) equate *ear-* with the root signifying “to burn” in Greek *εἶω*, Latin *uro*, *Ves-uivius*, &c.

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ever, in spite of the absence of evidence to support the view, it be maintained that the Hamlet-tale was originally connected with the Orwendel myth, those who favour nature-myths have here an excellent opportunity for the display of their ingenuity. "The first hero ever born," as Orwendel is described in the preface to the old German "Spielmanns Gedicht," was certainly, as his name implies, a radiant god of dawn or of spring; and does not Saxo make him battle with and ultimately slay King Collerus, *i.e.* King Cold? He kills him in "a spring-tide wood," and in due course is himself slain by his own brother, and avenged by his own son. The hapless Gerutha, the giant-mother "Groa" of the Edda, is Mother Earth, who in the forced embraces of cruel Winter longs for the return of her beloved Spring. Some twenty years ago, Zinzow,* in an elaborate treatise, advanced some such interpretation of the Hamlet story as a nature-myth; and more recently, the distinguished mythologist Mogk has adduced the above theory in dealing with Orwendel's share in Saxo's story; while Dr. Symons, writing in the same work, maintains that Saxo's Danish legend is associated only in name, and not essentially, with the Orwendel myth. Even so, the Hamlet story may very well have borrowed certain elements from the ancient Northern myth of the struggle between Spring and Winter; from this point of view, the most difficult element of the whole story—the part played by the hero's mother—becomes illumined.

Summing up, then, we have in Saxo's "Hamlet" a general framework probably derived from Northern mythology (or rather from Northern mythology which had passed through the various stages of heroic-myth and pseudo-history); we have in Book III. a story presenting remarkable analogues to

*. *Die Hamletsage: an u. mit verwandten Sagen erläutert: ein Beitrag zum Verständniss nordisch-deutsche Sagendichtung.* Von Dr. A. Zinzow. Halle, 1877.

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the Brutus story, and indebted to it for many of its most striking details; while in Book IV. we have a series of incidents which seem to belong to an entirely different stratum of legendary lore. A consideration of this latter portion of the narrative may throw light on the time, place, and origin of Saxo's materials.

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OTHER mediæval legends suggest contact with the legendary history of early Rome. One instance must be considered side by side with the Brutus element in "Hamlet." While Hamlet may be regarded as a sort of Northern counterpart of the Roman Brutus, another Danish prince, whom the elder Grundtvig aptly styled "Hamlet's mythical half-brother,"* recalls the most striking element in the legend of Servius Tullius. Prince Havelok, degraded to the servile condition of scullion and buffoon, reveals his high lineage, during sleep, by the flame-breath issuing from his mouth. "*Caput arsisse Servio Tullio dormienti, quæ historia non prodidit?*" as Cicero puts it in "*De Divinatione*." There are other parallel incidents in the careers of Servius and Havelok, more especially the rôle played by their respective wives in firing their ambition. The influence of Latin legend on both "Hamlet" and "Havelok" suggests at least the possibility of finding other links in the two stories, and some evidence as to the time and place of their origin.

In dealing with the Anglo-Danish romance of "Havelok," three versions must be differentiated:—(i.) Gaimar's version, found at the beginning of "*Lestorie des Engles*;" probably originally inserted between the lost "*Lestorie des Bretons*" and the

* Cp. Nordens *Mythology*, 1832, p. 365.

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extant history; (ii.) an Anglo-Norman *Lai de Havelok* found at the end of a copy of *Lestorie* in the College of Arms, Gaimar's version being omitted; (iii.) "*Havelok the Dane*," an English poem belonging to the thirteenth century, probably based on popular legends, and more especially on the local legends accounting for the origin of Grimsby; the Grimsby seal, which may go back to the date of the poem, epitomises the story. This English romance is independent of the French versions, though the author was evidently acquainted with the Anglo-Norman poem. It is of least importance for the present investigation. As regards the *Lai*, it is almost certainly derived from Gaimar's terser version,* which may safely be assigned to the first half of the twelfth century. Its source is unknown; it was possibly in one of the manuscripts borrowed for Gaimar by his patron's friend, Walter Espec, the noble founder of the Abbeys of Kirkham, Rievaulx, and Warden, from Robert, Earl of Gloucester. Gildas is vaguely referred to immediately before the account of Havelok, but Gaimar certainly did not find any account of the Dane in any lost work of the sixth century historian. Gaimar tells how, in the days of Constantine, Arthur's successor, King Adelbrict, a Dane, rules in Norfolk, while Edelsi, a Briton, rules in Lindsey; the kings are brothers-in-law; Edelsi's sister, Orwain, has been married to the Dane. Adelbrict and Orwain die, leaving Argentille, an only child, to the care of her uncle, who proves to be the proverbially cruel uncle of popular story. Hear what this felon king does! For the inheritance which he covets, he

* Cp. Ward's *Catalogue of MS. Romances*, pp. 437-439, and the whole section where the whole evidence concerning *Havelok* is dealt with; also, *Lestorie des Engles* (Hardy and Price Martin), (ed. Rolls Series), 1889; Madden's *Havelok the Dane* (Roxburghe Club); Skeat, *Havelok* (E.E.T.S.); Michel, *Le Lai d'Havelok le Danois*; Köster, *Sagnet om Havelok Danske*; G. Storm, *Christiania Videnskabselskabs Forhandlingar*, 1879, &c.

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mismarries his niece. He gives her to a lad named Cuheran, to abase her.

*This Cuheran though a scullion
was a comely lad to see,
of beauteous face, and beauteous hands,
of graceful form and mien;
of cheery mood, what'er befell;
good legs, good feet, were his;
and brave he was, and thereto bold,
and willingly he fought;
and oft it chanced that some vile groom
would play with him in sport,
would hustle him, yet soon he sprawled
with legs high in the air,
but if the groom grew wrath thereat,
he tied him with his belt,
and if no other folk were nigh,
would beat him with a rod:
and yet withal he was so frank,
he soon released his foe,
if he the word of promise gave
to bear him no ill grudge,
and when they had embraced again,
then Cuheran was glad.*

He is the most popular among all the king's servants, and Edelsi, who knows him but as "quistrun," i.e. a scullion, has made him his fool ("*de lui son jogleur feseit*"). Argentille sorely feels her disgrace, until one night she sees a marvellous flame coming from Cuheran's mouth. She questions him concerning his birth, and he tells her all he knows, namely, that he is the son of poor fisher-folk at Grimsby. They hasten thither. His "father," Grim, is dead; but Grim's daughter is still living. She knows the whole secret of his birth, though at first she is reluctant to confide it to him, lest harm should befall him therefrom, owing to his "folly" (*par son folage*). At length, however, she reveals that he is the son of Gunther,

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king of Denmark, who had been killed when King Arthur conquered the land.

*The queen in sore dismay of the fight
fled thence with the rightful heir;
and you are he, Dan Havelok,
King Gunther's son and heir.
My father had a right good ship;
he took the queen away;
toward this land he steered his course;
but God willed otherwise.
Fierce outlaws met us on the seas,
they pillaged and plundered all;
the knights and all our folk they slew,
nor e'en the queen they spared;
no man but father mine was spared,
no woman but my mother,
for friendship's sake they spared them both,
them, and the children eke,
both me and you, my brothers too,
e'en as my father begged.
And when at length we landed here,
we cut our ship in twain;
shattered and battered were sides and stern,
in that fight when the queen was killed:
of our stout ship we made our home,
by a boat we got our bread.*

So Kelloc, Grim's daughter, describes the early history of the hero, who subsequently behaves with anything but "folage." He and his wife visit Denmark, where various adventures befall them. He is ultimately discovered by his father's seneschal, who soon, by various tests, recognises him as the true heir to the throne. The usurper King Edulf is defeated; Havelok is acclaimed as king. Anon he calls together all his ships, and defies King Edelsi. He fights a drawn battle, but Argentille teaches him a trick by which he wins the second day. All night they fix stakes in the earth; they fix thereon the dead men in two squadrons. The next morning, when

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Cuheran's men see that the host of the enemy is so great, all their flesh shuddered, they lose courage, and make the king surrender :—

*To fight is now of no avail,
yield thou the lady's right,
make peace lest things fare worse.*

Argentille thus gains her heritage ; and soon after, on Edelsi's death, Havelok, king of Denmark, succeeds to Lindsey as well as Norfolk. Twenty years was he king.

The briefest summary of the romance suffices to show that we have here a story of the Hamlet type, though the characters of the two heroes stand apart in many important respects. "They may fairly be called foster-brothers," writes Dr. Ward, in an excellent and summary analysis of the two stories ;* "they both grow up at the court of a 'usurping uncle,' and are both famous for their quaint sayings. But there the first resemblance ends. In the case of Havelok, the usurper is not the uncle of Havelok himself, but of Argentille. Havelok's simplicity is real. He is quite content with playing pranks before the court at Lincoln, where the king treats him as a sort of jester. He is aware of the marvellous flame-breath, but it never makes him dream of being the heir of kings, or of having any wrongs to avenge ;† indeed, he is ashamed of it until Argentille becomes his Valkyria (even the crowning war trick is her device, for it is done *par conseil de la reine*, l. 773) ; and she informs his splendid body with the spirit of a hero.

* *Cp. English Historical Review*, 1895.

† On the other hand, as Dr. Ward points out elsewhere (*Catalogue*, p. 441), in the English poem of Havelok "the hero is never unconscious of his real position. His character is light and thoughtless before his marriage, but then it changes ; he withdraws Goldeburgh from Lincoln to Grimsby of his own accord ; he has dreams of ambition, remembers his wrongs, and prays for revenge. This brings Havelok in some respects a little closer to Hamlet."

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Hamlet, on the other hand, schemes for revenge; and his sayings are in character with his assumed madness. But the course of the two stories often brings the same incident to the front. Thus each of the heroes is a disinherited Danish prince; each marries an English princess, and regains his power in Denmark; each returns to Britain, and marches against an English king; each is accompanied by his own Valkyria (the English Argentille and the Scottish Hermuthruda); each of them half loses the first day's battle, and each wins the second day by staking up the dead men in squadrons. These are marks of the same workshop, at the very least."

But the workshop in which Havelok was wrought is unmistakeable; the mark is graven on the workmanship. The researches of Köster, Storm, and Ward make it certain that "Havelok Cuheran"* is identical with the name of the famous Viking, perhaps the greatest warrior of the house of Ivar, Anlaf Curan, the vanquished hero of Brunanburgh and Tara.

Anlaf Curan, or Olaf o' the Sandal, was the son of Sihtric Gale, or Caoch, a Viking chief of the house of Ivar, who first came to Dublin in 888, and who subsequently gained and lost the kingship of Dublin, and died as king of Northumbria in 925; a year before his death he had married the sister of King Athelstan. Sihtric's son Anlaf was the child of another wife, but the Wessex king stood very much in the relationship of uncle towards his sister's stepson. It was, however, the policy of Alfred's ambitious grandson to make himself king of all England, and Northumbria was to be added to his rule.

* The English romance does not mention the name Cuheran at all; the author of *Lai de Havelok* has perhaps misunderstood Gaimar, and explains "Cuheran" as equivalent to "quistron" (i.e. scullion); "*car ceo tenoient li Breton en sur language quistron*;" Gaimar's merely states that "*Cuheran estait quistrun*," Cuheran, Kvaran=Irish *cuardán*, a sock; Welsh *curan* (cp. W. Stokes, *Revue Celtique*, iii. p. 189).

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He drove thence Godfrey, Sihtric's brother, Godfrey's son Anlaf, and his nephew Anlaf; the latter was destined, as Anlaf Curan, to cause much trouble to the English. Expelled from Northumbria, Anlaf took refuge at the court of Constantine III., king of Scotland, whose daughter he eventually married. Athelstan resented Constantine's alliance with the Hiberno-Danes, and in 934 sent an expedition to waste his kingdom. In 937 a mighty coalition of British and Danish chiefs was formed against Athelstan; Constantine, together with his son-in-law Anlaf, now king of the Northmen in Ireland, were at the head of the league, which soon numbered many chiefs of the west and east; the Danes and British formed a confederacy against their common West Saxon foe. Anlaf, with his cousin Anlaf Godfreyson, came to the Humber with a fleet of 615 sail, and seized York. At Brunanburgh, probably somewhere in the north-west, the opposing forces met, and the English king gained a great and decisive victory; "never had huger slaughter of heroes hapt in this isle." The importance of the issue may be gathered from the noble war-song enshrined in the Anglo-Saxon chronicle:—

*"Five young Kings put asleep by the sword-stroke,
Seven strong Earls of the army of Anlaf
Fell on the war-field, numberless numbers,
Shipmen and Scotsmen."**

But though the Saxon poet was so exultant in his song, we may infer that the poets of the other camp sang a different song, lauding their leader's valour, telling of the havoc he had wrought on the foe, and refusing to recognise the decisive character of the contest. At all events, on the death of Athelstan in 940, or perhaps sooner, Anlaf came again to York, and was received as king. The Danes of Mercia and East Anglia,

* Tennyson's translation of the Anglo-Saxon poem.

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with Wulfstan, archbishop of York, accepted his kingship, and according to Simeon of Durham, King Edmund was forced to make terms whereby the kingdom was divided between them, the English taking the south, Anlaf the north, the boundary between them being Watling Street. At this time (943), Anlaf, who had hitherto been a pagan, received the rite of baptism. It would seem that he divided Northumbria with his cousin Anlaf Godfreyson, whose life-story is so closely interwoven with his that the old historians are constantly confusing the two. Constantine's abdication made a great difference in Anlaf's position in Northumbria, and at last, in 952, he was driven thence for the last time. His marvellous career as king of Dublin culminated in 980 in his utter defeat at the battle of Tara, which shattered the power of the Scandinavians in Ireland. After the battle Anlaf left the world of action, and became a monk of the monastery at Iona, where he died the following year. His son Sitric became king of Dublin in his stead. It is worthy of note that Sitric's mother, Gormflaith, married Malachy II., the victor of Tara; Gormflaith must be distinguished from Anlaf's other wife, the daughter of Constantine of Scotland; she was the sister of Maelmordha, king of Leinster, daughter of Murchadh, and granddaughter of Finn, Lord of Offaly. She is "Kormlöð" of *Njals saga*, which describes her as "the fairest of all women, and best gifted in everything that was not in her own power," *i.e.* in all physical and natural endowments; but "she did all things ill over which she had any power," *i.e.* in her moral conduct. She was divorced or repudiated by Malachy, and subsequently married his disposessor, Brian, by whom she was also put away.*

* Todd's *War of the Gaedhil with the Gaill* (London, 1867) is the great source for all this Hiberno-Danish history. Cp. also Ward, Keary, Steenstrup, Robertson, who are all indebted to Todd.

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Many legends naturally clustered round Anlaf's heroic career. One of these has been preserved by William of Malmesbury in his "Gesta Regum" and "Gesta Pontificum." It tells how, at the battle of Brunanburgh, Anlaf, disguised as a harper, entered Athelstan's camp, and was brought before the king to display his minstrelsy. He marked well the situation of the king's tent; but the king, warned by a soldier, removed his tent to another part of the camp. A bishop unwittingly took possession of the vacant place, and was slain in the assault which was made that night. We are acquainted with a similar story of an English king's visit to the Danish camp. There can be no doubt that the romance of "Havelok Cuheran" is little more than a romance of the life of "Anlaf Curan," or rather of the many legends fathered upon him, some belonging to ancient story, some derived from various episodes in Hiberno-Anglo-Danish history. The romance must have originally been developed among a Welsh-speaking population, for "Abloec," or "Abloyc" (*with voiced b, i.e. Avloc; cp. "Habloec,"* the form on the Grimsby seal), is the name given to "Anlaf" in the oldest Welsh annals. It is not to be explained, as Todd suggested, as a Welsh form of "Anlaf," but rather, as Dr. Ward has pointed out, as a native Welsh heroic name (Aballach, or Avallach, otherwise Abloyc, the sixth son of the semi-mythical Cunedda) transferred to the Northern hero, its sound being nearly identical with what would have been the Welsh form of some Scandinavian variant of Anlaf. The Welsh kingdom of Strathclyde must be thought of in connection with the Welsh origin of the romance. King Owen, who ruled there during Anlaf's life, was nephew to Constantine of Scotland, Anlaf's father-in-law, and one of his allies at Brunanburgh. The events of the romance clearly belong to Constantine's reign, though by an error Gaimar confuses this tenth-century Constantine

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with Constantine, "the nephew of Arthur, who had the sword Calidure."

Gaimar's "Havelok" and Saxo's "Hamlet" have many traits in common, as has already been shown. "Havelok" is but a romance of "Anlaf Curan." Is any light thrown on the legendary "Hamlet" when viewed side by side with what is known of the historical Anlaf? As regards the earlier career of Hamlet, there is nothing much more strikingly parallel than the part played by Anlaf's usurping uncle. Unfortunately, the story of Anlaf's youth has not come down to us; there is a blank of ten years in the annals, from the death of his father in 927. But the Hamlet of Saxo's Fourth Book, who journeys to Scotland to woo the fierce virago Hermutrude,* whose cruel arrogance made her always loathe her wooers, may be identified with the son-in-law of Constantine of Scotland. It has been well said that while Hermutrude resembles Anlaf's first wife in her country, she resembles his second wife, Gormflaith, in her character; for though, according to Saxo, she had previously resisted all offers of marriage by reason of her chastity, yet at Hamlet's death "she yielded herself unasked to be the conqueror's spoil and bride."

The most remarkable parallel in the "Havelok" and "Hamlet" stories is perhaps the stratagem of setting up the dead men and so gaining the battle; this incident seems to belong peculiarly to Anglo-Danish or Hiberno-Danish history. A similar expedient is mentioned by Saxo Grammaticus as practised by Fridlevus, king of Denmark, who invades Britain after conquering Dublin; in the Book of the "Wars of the

* The whole subject of the Hermutrude-type of woman in mediæval literature is very fully treated of by Olrik (pp. 172-179); Mr. A. Nutt (*Folk-lore*, 1892, 26-48) dwells on its points of contact with Marie de France's "*Eliduc*." The name "Hermutrude" is evidently a Danish borrowing of the German "Hermintrude."

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Gaedhil with the Gaill," * the same device is resorted to in one of the last episodes of that long struggle. The statement in Saxo and Gaimar must be referred to the traditional exploits of Anlaf Curan.

In the case of "Havelok," the Welsh annals come to our aid in clinching the alleged identification of "Havelok" with "Anlaf." Do we find any similar evidence bearing out the alleged influence of Anlaf's story on Saxo's Hamlet-tale? The supposed absence of all such evidence must, I think, be answerable for the scant attention hitherto given to the whole subject of the "Havelok-Hamlet" problem, so that in so recent a study as Mr. Elton's valuable Appendix to "Saxo Grammaticus," the possibility of the equation is not even referred to. But there does exist in ancient annals a clue of the greatest possible importance, strangely overlooked by previous workers. Its neglect can easily be explained; owing to a very simple but unfortunate blunder, the translators have obscured the value of their document, while the historians have naturally followed the translators. In the "*Annals of Ireland by the Four Masters*," † under the year 917 (= 919), a striking account is given of the great battle of Ath-Cliath, *i.e.* Kilmashogue (near Rathfarnham, in the county of Dublin). A mighty victory was gained by the Northerners under Imhar and Sitric Gale; twelve Irish kings and princes were struck down in the fight. Chief among these was Niall Glundubh, son of Ædth Finnliath, king of Ireland, "after he had been three years in the sovereignty." "Concerning this battle," adds the annalist, "several songs were made. *Fierce and hard was the Wednesday*, is the burden of one; *Where is the chief of the western world?* of another. Niall said before the battle:—'*Whoever wishes for a speckled boss, and a sword*

* Cp. Todd, p. 215.

† "*Annals of Ireland by the Four Masters*," ed. O'Donovan; cp. also "*Three Fragments, copied from Ancient Sources*," &c. (Irish Arch. and Celt. Soc.), 1860.

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of sore-inflicting wounds, and a green javelin for wounding wretches, let him go early in the morning to Ath-Cliath.' Celedabhaill, son of Scannall, successor of Comghall, and confessor of Niall Glundubh, was he who had requested of Niall to come to the battle; and it was he who gave the viaticum to Niall, after having refused to give him a horse to carry him to the battle." Then follows a strange fragment of song, which the annalist had already quoted under the year 904. This, however, is its proper place. Its author was none other than Niall Glundubh's widow, Queen Gormflaith, daughter of Flann (who must not be confused with Gormflaith, daughter of Murchadh, Anlaf's wife, already referred to). These words are quoted from her lament:—

“Olc form commaoin an da Thall
 Mairbhat Niall, a gúar Cearbhall,
 Cearbhall la hUlú comal nglé
 Niall Glundubh la hAmhlaide;”

“Ill for me the compliment of the two foreigners,
 Who slew Niall and Cearbhall;
 Cearbhall was slain by Ulf, a mighty deed;
 Niall Glundubh by Amhlaide.”

The last word, “Amhlaide,” is certainly the Irish form of “Amloði” or Hamlet.* O'Donovan, the editor of the Annals, mistook the name for “Amhbaeibh,” *i.e.* the Irish form of Áleifr, or Óláfr, and renders it so in his translation of the passage. The historians, including Steenstrup, have all followed him, and state that Niall Glundubh was slain at the battle by one of the enemy whose name was Olaf. The confusion of “Amlaidhe” (*i.e.* Amlóði) with Amlaibh (*i.e.* Áleifr,

* Mr. Whitley Stokes duly gives the name in his list of “Norse Loan-words in Irish Annals,” Bezzenberger's *Beiträge*, 1892.

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Óláfr) was natural enough; the *dh* was taken to be a mere variant of *bh*. That this is not the case is proved by the metrical system of Gormflaith's song, which requires that "Amhlaide" should be a trisyllabic word—the final *-e* cannot be ignored.* This passage in the Irish annals yields us the earliest instance of the name "Amloði" or "Hamlet" to be found anywhere in literature. The Irish queen Gormflaith, about the year 919, introduces it into her verse as the name of one of the Northern heroes at the battle of Ath-Cliath. Who was this "Amlaidhe," the slayer of Niall Glundubh? Though "*The Annals of the Four Masters*" name Imhar (*i.e.* Ivar) and Sitric as the leaders of the Northmen, it is probable that Imhar is an error for Clann Ivar, "the children of Ivar,"† and that Sitric, the father of Anlaf Curan, was at the head of the enterprise.‡ Under these circumstances, he was certainly the cause of Niall's death. But it would seem that he was the actual slayer of the Irish king. The Saxon Chronicle (*E.* and *F.*), Simeon of Durham, Henry of Huntingdon, Gaimar, and other authorities, all state that "Sitric slew Niel," though they make the strange mistake of calling him Sitric's brother, king of Northumberland. Hodgson Hinde (Hodgson's *Northumberland*, vol. i.) has shown that this Niel was no other than Niall Glundubh, "who never was king of Northumberland, and was no Dane, nor brother of Sitric, but a genuine Irishman of the race of the Northern Hy Neill."§ Perhaps the chroniclers have confused this Sitric with Sitriucc

* Professor Kuno Meyer has kindly given me his opinion on the point: "From the metre and rhyme we see that Amlaidhe makes three syllables."

† The Ivar were probably of Norse, and not Danish, origin. *Cp.* Steenstrup, *Normannerne*, ii. iii.

‡ *Cp.* Todd.

§ Keary (*Catalogue of English Coins: Anglo-Saxon Series*) states definitely, in his biographical note on SIHTRIC GALE: "slew, in battle of Kilmashogue, 919, King Njæl Glundubh, K. of Dublin."

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(one of the sons of Ivar of Limerick), who slew his brother Sichfrith. In the *Ulster Annals*, anno 888, it is stated that "Sichfrith Mac Imair rex Nordmannorum a fratre suo per dolum occisus est." The only brother we know of is Sitriucc, Lord of Limerick.

If, then, it can be shown that Sitric, the father of Anlaf Curan, was the slayer of Niel, it follows that "Amlaidhe," the Irish form of "Hamlet," in Gormflaith's song, must have reference to him; yet nowhere else, so far as is discovered at present, is Sitric referred to under this name. Two nicknames of his are well known, viz., "Caoch," an Irish word meaning blind or one-eyed, and "Gale" or "Gaile," a word which, as Todd says, if it be Irish, may signify "the champion" or "hero"; but it cannot well be an Irish word, and Celtic scholars tell me "this epithet wants explanation." I would hazard the suggestion that "gaile" is the Norse *galidr* = *galinn*, "bewitched," or, more commonly, "mad" (the past participle of *gala*, "to enchant"). May it not be that "amlaidhe," as used by Gormflaith, was synonymous with "gaile"? But if Sitric's career recalled the story of "Amloði," how was it that his own Northern countrymen did not apply to him this expressive nickname? As a matter of fact, we know nothing of Sitric's early career. The annals are silent as to his father, and the circumstances under which he first came to Dublin in 888.*

* There is a curious story told by Suhm, in his *Critisk Danmarks Historie*, about the alleged discovery of some coins bearing the inscription, "Amleth Rex Anglorum." Suhm casts doubt on the authenticity of the reading, derived from "Resenii Descr. Jutiæ MSS. in Atlante." The MSS. of Resenius in the Arni-Magnæan Collection have been summarily investigated, but no such note has been discovered. Suhm probably quoted directly from Pontoppidan's *Marmora Danica*, where the following statement is made:—

"In boreali regione paræciæ Törringensis portio terræ in Lymicum se inferens sinum insulam efficit *Hellere* dictam, in qua Amlethus Rex munimentum quondam extruxisse fertur. In medio hujus collis surgit sepulchralis, quem annis abhinc

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Again, so far as the legend of "*Amlóti*" is concerned, it must be borne in mind that we find no Northern reference to the name before the time of the Iclander Snæbjörn, probably some twenty or thirty years after Gormflaith's reference to "Amlaidhe." Whatever Northern elements there may be in the story of Hamlet, it has not yet been conclusively proved that the name "Hamlet" is of Northern origin. As a Teutonic word "*amloði*" stands absolutely isolated, and no etymology hitherto advanced by Teutonic philologists commends itself to serious consideration. The word has not yet been connected with Celtic vocables, but future investigations on the part of Celtic scholars may perhaps resolve the name into its component parts; "*amhlair*," "*amadon*," and "*amlaidhe*" may once have been synonyms in Irish speech for that most popular character among all folk, and more especially the Irish, to wit, "the fool;" the nickname "*amlaidhe*" may perhaps represent the confluence of the characteristic Northern name "*Am-laibh*" and some such Celtic word as "*amhaide*," sour, sulky, surly (*cp.* "*amaideac*," silly, absurd, fantastic, foolish, idiotic).

Anyhow, it would seem that among the Irish, in the Scandinavian kingdom of Dublin, Anlaf Curan's father was known as "*Amlaidhe*," or "*Hamlet*." Later on, the father and the more famous son were no doubt blended in popular story, the confusion being greatly helped by the likeness in sound between "*Amlaibh*," the Irish form of "*Anlaf*,"* and "*Am-*

sex cum perfodisset Andreas quidam Lundius, magnam vim nummorum invenit, partim ex corio clavulis argenteis confixo, partim ex auro cum imagine Viri & inscriptione: Amleth Rex Angliæ."

Probably, as Suhm suggests, if there is any truth at all in the story, Lund found some coins of "*Anlaf*." Keary (p. 235) gives several specimens of his coins, one bearing inscription, "*Anlaf Rex Tod*" (probably = *totius Britanniae*). The British Museum has at least one coin of Anlaf's father, Sihtric Gale (*cp.* p. 231).

* Many Irish forms of this name are given from the Annals in Whitley Stokes' article, Bezzenberger's *Beiträge*, xviii. 116.

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laidhe," the Irish form of "Amloði." In later times the two words, following phonetic law, would become absolutely identical in form.* The story of "Hamlet" in Saxo certainly owed a great debt to this Hiberno-Danish history; and the accretions from this source grafted upon the older mythical story, especially the late matter to be found in Saxo's Fourth Book, may now easily be accounted for. Indeed, the evidence here adduced seems to point to the Celtic West, more particularly the Scandinavian kingdom of Ireland, as the locality where the Northern tale of "Hamlet," as we know it from Saxo, was finally developed some time in the eleventh century—about the same time that the Welsh minstrels of Strathclyde were forging their tale of "Havelok."† The tenth-century Icelandic Snæbjörn must have known the tale at an earlier stage of its development, before the legends of the house of Ivar had been added thereto; but it may be inferred (if the interpretation of Gormflaith's "amlaidhe," as equivalent

* Professor Kuno Meyer has kindly given me the benefit of his learning on this matter:—"The ending *aidhe* is what Irish grammarians call a 'slender,' i.e. a palatal-sound combination, represented in English by *ie* or *ey*, as you actually find in *Auley*, which might come either from *Amlaibh* or *Amlaidhe*, though the former also makes *Auliff*, with the labial preserved."

† Dr. Ward (*Cat. MSS.*, p. 860) calls attention to the curious fact that a word almost the same in sound as Amloði formed the name of one of the old Welsh heroes. This was Amlaudd, of whom nothing is known except that he was the father of three or four heroines, one of whom was Eigr, the mother of Arthur. Lady Charlotte Guest states in a note that he was married to Gwen, a daughter of Cunedda (*Mabinogion*, ii. 319). Dr. Ward ingeniously makes the following observation:—"This forms, at all events, some sort of connection between him and Abloyc (or Avallach), the son of Cunedda, whose name was transferred to Anlaf Curan. We think it quite possible that both names were used for Anlaf by different romancers, and that whilst one became Havelok, the other became Hamlet." This is rather too ingenious: the similarity of Amloði to Welsh "Amlawdd" is probably purely accidental. Professor Meyer tells me that the older form of anlawdd, viz. "anblaud," is against the theory.

While writing of Wales in connection with Hamlet, it may be well to call attention to *Trev Amlodd* in Pembrokeshire; this seems to point to the settlement of a Norseman.

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to *galinn*, i.e. mad, be accepted) that the hero's stupidity, assumed or otherwise, was the important element of the tale as known to him. Even this earlier and simpler form of the story may have been brought to Iceland from Ireland, whither the Vikings had originally taken the story of Orwendil's son. No Scandinavian family illustrates more strikingly than Snæbjörn's the close connection between the Northerners and the Celts from the ninth to the eleventh centuries;* the greatest names in Hiberno-Scandinavian history figure in his pedigree; even the poetess Gormflaith, whose husband, Niall Glundubh, was slain by Amlaidhe, was among his kinsfolk; she probably died when he was a youth. It is indeed a curious coincidence that the earliest instances of the name "Hamlet" should be found in Gormflaith's Irish lament, and in Snæbjörn's Icelandic poem of adventure in Arctic Seas.

In view of the evidence adduced tending to associate the

* The mutual influence of the Celts and the Scandinavians both received increased attention at the hands of scholars. Vigfusson boldly recognised the non-Icelandic character of many of the Eddaic songs (*cp. Corpus Poeticum Boreale*, vol. i. p. lxii.). In the Prolegomena to "The Sturlunga Saga" occurs the following statement:—"We may therefore take the Lays to be a *parallel* development in the Western Isles to the Saga in Iceland, composed for the same purpose, popular entertainments, after the initiative of some great poet who arose among the Norse emigrants somewhere in the West (Ireland, Man, Northumberland, or Scotland, we know not which)." Professor Bugge is the chief exponent of the influence of Irish Christianity on Scandinavian mythology; and as regards Northern poetry, he has recently worked out his theory that the "Helgi" poems belong originally to the West. In an article on "Gaelic Words and Names in the Icelandic Sagas" (*Zeitschrift für Celtische Philologie*, 1897), Mr. Craigie re-asserts his previous contention (*Arkiv för nordisk Filologi*, x.) that "there is abundance of evidence in the Gaelic vocabulary to show that the Celt learned much from the Scandinavian, while there is scarcely any similar evidence to prove an Irish influence on the Norsemen." The test of vocabulary in this case is to my mind not altogether conclusive. The case of Olaf Pá, who was taught Irish by his mother, and "spoke it as well as any man" (*Laxdæla Saga*), was probably not an isolated instance. E. Mogk's *Kelten und Nordgermanen im 9. u. 10. Jahrhunderte*, 1892, emphasises the Celtic influence on Northern (and more especially Icelandic) literature.

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development of the Hamlet story with the British Isles, it is a matter of surprise that English folk-lore or folk-speech has not so far yielded one slight trace of the story independently of modern literary influences. It is possible that Middle English poetry may give us some such trace—a valuable confirmatory clue to the theory previously propounded. Alliterative poetry of the West and North-West has preserved for us many fossil-remains of ancient legend, and so rich a treasury of archaic speech, that the student will be prepared to consider carefully the following problem. In “The Wars of Alexander,” an alliterative romance, translated for the most part from the famous “*Historia de Preliis*,”* and composed somewhere in the North of England about the beginning of the fifteenth century, we find a strange word, “amlaze” or “amlough,” twice used as a term of reproach, Alexander the Great being scoffed at by Porrus of Inde as “Amlaze out of Grece” :—

“I, Porrus, that as principall possessed am in Ynde,
To this michare † out of Messedoine this mandment I write.
Thou, Alexander, thou ape, thou Amlaze out of Grece,
Thou little thefe, thou losangere, ‡ thou lurkare in cites . . .
Madding marred has thi mode § and thi mynd changid.”—(3540–3545.)

While Darius, inquiring about Alexander’s appearance, is shown by his courtiers a caricature thus graphically described :—

“And thai in parchment him payntid, his person him shewid,
Ane amlaze, ane asaleny, ¶ ane ape of all othire,
A wirling,** a wayryngle, †† a wawil-egid ‡‡ shrewe,
The caiftifeste creatour, that cried §§ was evire.”—(1707.)

* Re-edited from MS., Ashmore 44, and Trinity College, Dublin, MS., by Professor Skeat, E.E.T.S., 1886; the former MS. was edited for the Roxburghe Club, in 1849, by Stevenson.

† Petty thief.

‡ Liar.

§ Mind.

¶ Little ass.

** Dwarf.

†† Little villain.

‡‡ Wall-eyed.

§§ Created.

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In disdain Darius sends him a ball to play with, a golden headpiece, and a hat made of twigs, together with a letter, bidding him abandon his folly, and bethink him that he is but 'a dwinyng, a dwaze, and a dwerze"—a dwarf and a grub; he must learn to "*feign with fairness.*"*

Have we in these passages some reminiscence of a popular tale of "Hamlet"? or rather, is the word "Amlaze" not merely a synonym used much in the same way as "Amlóði" in modern Icelandic, but actually its Middle English equivalent? It is a curious fact that the first editor of "The Wars of Alexander" misread the text and printed "Amlair," evidently recalling the Irish "amhlair," a fool. Professor Skeat, in his great edition of the two texts, rightly prints "amlaze," "amlaugh," explaining the words in the glossary as equivalent to "imbecile, weak person," and adding without comment "Icelandic, *amlóði.*" The difficulty of deriving the Middle English form from the Scandinavian is probably answerable for the omission of the word from Middle English lexicons, as well as from that noble survey of English speech, the New English Dictionary. The phonological aspects of the word must first be considered. It is difficult to determine whether the guttural in "amlaze" was of any phonetic or etymological value. The poem in which the word occurs belongs to a Northern district, and was composed at so late a period that it may safely be assumed that in most cases the guttural

* The Latin original of the two passages has been elaborately worked up by the English poets. The letter of Porrus begins with these words:—"Porus Indorum rex latroni Alexandro, qui latrocinando obtinet civitates, precipiendo mandamus. Cum sis mortalis homo, quid prevalet facere deo?" &c. The drawing of the caricature is described in section 29:—"Illi vero ostenderunt ei staturam Alexandri depictam in membrana. Videns autem illam Darius desepxit eam propter parvitatem forme ejus et statim direxit ei pilam lubricam," &c. (cp. *Historia de Preliis*, ed. O. Zingerle, Breslau, 1885).

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symbol, even when of etymological significance, was unsounded in pronunciation.* In consequence of its non-phonetic value, the symbol was often used erroneously, or as a mere scribal mannerism. It may well be that the final syllable of "Am-laze" does not etymologically represent a guttural letter, and that the ending -laze was due to the influence of the common word "out-laze," outlaw—an attempt to Anglicise some Gaelic vocable with an undefined vowel in the second syllable. At all events, if the word should prove to be ultimately identical with the Scandinavian "amlóði," it can only be accounted for by derivation from the Celtic form "amlaidhe." In later Irish and Gaelic the endings -dh(e), -bh(e), -gh(e) were not sounded, though scribes continued to write them,† too often erroneously. Hence, however, results the following conclusion:—If the Middle English *Amla*[e] may be traced to the Gaelic *Amlaidhe*, and thence to the Norse *amlóði*, it may similarly also represent the Gaelic *amlaihb*, i.e. Old Norse *Anleifr* (*Olaf*).

It may be that the linguistic problems of the form "*Am-laze*" illustrate in an interesting manner the literary problems, already discussed, of the fusion of the legendary story of "Am-lóði" with the romantic legendary history of Anlaf Curan. It comes to this, that, from a philological point of view, the

* "The Wars of Alexander" is probably half a century later than "Gawayne and the Grene Knight," "Cleanness," "Patience," and "Pearl"; these latter poems (more especially the first and last, owing to their rhymes) clearly demonstrate the loss of the guttural in such words as *might*, *light*, rhyming with non-guttural words; hence such spellings as *sorquidryȝhe*, *fayryȝe*, and such forms as *ȝolȝe* (= *ȝolwe*) by false analogy with the correct Middle English *sorȝe* (= *sorwe*).

The writer of "The Wars of Alexander" belonged, in all probability, to a more northerly district than the Gawayne-poet, whose disciple he seems to have been, if we may judge from vocabulary and characteristics of style.

† Such a text as Kuno Meyer's *Vision of MacConghle* gives abundant illustration of this; cp. also the etymology of "ban-shee," given as from *sidhe*, instead of *sighe* (v. Skeat's *Student's Pastime*).

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modern Gaelic name "MacAulay" may be interpreted as "Hamlet's son," or "Olaf's son." *

* As a matter of fact, the name "Amlaidhe" (Amlóidhi) took no root in the Highlands; there are, as Mr. MacBain, the author of the *Gaelic Dictionary*, kindly points out to me, two M'Aulay clans in Scotland: the Argyshire branch is from (1) *Amalgaid*, which appears in charters of the thirteenth century as Amelec, Ameleus, and even Saxonised as Hammelin; the Lewis M'Aulays from (2) *Amlhaibh*, i.e. Norse Anláfr (Áleifr, Óláfr). There is no distinction in modern Gaelic pronunciation (McAmhlai) between the two M'Aulay sept names. Irish differentiates thus: (1) M'Auliffe (Anláfr); (2) M'Aulay (Amalgaid, Amhalghaidh).

The strong probability that the Middle English *Amlaȝe* is a borrowing from Gaelic makes a reference necessary to the well-known expressive Scotch word *ablach*, or *ablich*, used absolutely as the English word in the passages quoted from "The Wars of Alexander," in the sense of "a dwarf; an insignificant, contemptible, useless sort of creature" (cp. the colloquial Aberdeenshire use in Dr. Alexander's *Johnny Gibb of Gushetneuk*). On the high authority of Mr. MacBain (cp. *Gaelic Dictionary*, s.v.), the word must be resolved into the component parts ad-bal-ac from *bal*, die; cp. Eng. *quell*; hence *ablach* = "carcase," "object of pity," &c. There can be little doubt that "*aploch*" is merely another spelling of the same word. Mactaggart's *Scottish Gallovidian Encyclopedia* (1823) has an interesting note on "aplochs":—"Some few years ago a field of corn could not be shorn, nor a meadow mowed, without parts of them being left in corners uncut; these were called *aplochs*: they were left for the benefit of the warlock race, so as to keep their favour, but farmers have long ago defied all beings of the sort to do their worst: *aplochs* now are vanished away."

Dr. Wright, in the first instalment of *The Dialect Dictionary*, places *ablach* among the "words for the present kept back for the want of further information," rightly withdrawing the derivation proposed in the body of the work where reference is made to Gaelic *abhac*, "a dwarf, pigmy, manikin, sprite." *Abhac* and *ablach*, though etymologically distinct, are evidently synonymous; the former is clearly identical with the word *amhach*, "dwarf, like a fool," given in Armstrong's *Gaelic Dictionary*, and is probably a derivative of *amh*, "a fool, simpleton, dwarf," recorded in the same.

It is impossible to dismiss without comment the remarkable groups of words, ultimately of different etymological origin, used in senses almost synonymous:—(1) Gael. *amh*, *amhac*, *abhac*; (2) Gael. *ablach*; (3) Gael. *amhlair*; (4) Gael. *amadon amaidhe*, &c.; (5) Gael. *amlaidhe*; Norse, *amlóði*; (6) probably various derivatives of Norse, *Áleifr*, e.g. Irish, *Amlaibh*; Welsh, *ableyk* (Havelok Curan).

The second, third, fourth, fifth, and sixth groups have already been discussed; as regards the first group, Mr. David MacRitchie, who strongly believes in the existence of dwarfish races in former times, in countries where they no longer exist, has the following interesting remark in an article contributed to *Scots Lore* (p. 390):—"It has been seen that the Gaelic *Na h-Amhuisgean* is translated *The Dwarfs or Pigmies* by the Minister of Tiree, and that in two Gaelic dictionaries

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(one Irish, the other Scotch) the corrupt form *Tamhasg* (from an-t-amhasg) has the same meaning. Each of these lexicographers gives the variants *amhach* and *abhac* or *abhag*, all signifying 'dwarf;' and these, again, are extensions of the earlier form *amh* or *abh*." In a letter, Mr. MacRitchie points out that as the aspirated consonant in Gaelic infers an earlier unaspirated form, we are led to "*ab*, an ape, a spell—*anciently*, any little creature," and, contrary to my own views, he is predisposed to assume that the earliest "havelocks" were, as defined by Armstrong, "pigmies"; but this confuses the voiceless Gael. *ablach* with the voiced Welsh *abloyc*. Anyhow, the proposed connection of *ab*, or *am*, and "*ape*," recalls the line quoted above from "The Wars of Alexander," "*thou ape, thou amlaŷe*."

IV.

FROM the investigations summarised in an earlier section of the essay, it seems at least probable that the Hamlet story, as known to the Icelander Snæbjörn, was fundamentally identical with the groundwork of the story subsequently elaborated by Saxo Grammaticus. The assumption may perhaps be hazarded that, in some form or other, the legend lived on among the myth-loving Icelanders throughout the Middle Ages independently of the more distinguished literary form impressed upon it by the genius of the Danish historian. A noteworthy passage in a later Danish history, "Series Regum Daniæ," compiled by the learned Icelander Torfæus, who flourished in the seventeenth century, may perhaps have had reference to some such "old wives' tale," containing elements derived from pre-Saxo times. "As regards Saxo's Amlethus," observes Torfæus, "as a boy at home in Iceland I frequently heard the story of *Amlode* told by wretched old cronés, but I regarded it as merely an old wives' tale: later on, however, when I came across Saxo's noble account of the hero, I abandoned my boyish notion, and thenceforth left my friends no peace, but worried them to find out for me the old story I had once heard; yet without success. At last, a few years ago, they sent me a story of *Amlode*, but no sooner had I perused it than I cast it aside, as altogether worthless and quite modern. It actually makes Hamlet not a Dane but a Spaniard! It

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must have been composed after the time of the Scythian Tamberlaine, for some of the details are certainly derived from his history." *

The book sent to Torfæus was clearly not the story he had heard in his youth; yet the worthless volume may well have merited more serious attention on the part of the historian. In spite of the borrowings from Tamberlaine's history, and the general romanticising of the Northern story, some of the closest elements might still have been preserved therein. The manuscript sent to Torfæus is extant among the MSS. at Copenhagen.† It is substantially identical with the "Amboles Saga" issued in the present volume.

Other antiquaries followed up the efforts of Torfæus to discover an older Icelandic Hamlet Saga. The great name of Arni Magnússon must be mentioned in this connection. He commissioned one Jón Thorlaksson (known as "the Saga spoiler") to send him any such saga he might come across. Demand called forth supply; and Arni, sometime in 1705, received a copy of a professedly ancient story of Amlode; he was not, however, deceived by Jón's professions. The manuscript in question is preserved among Arni's collections, enriched with the following note: "*Me, nimirum decipere voluit*

* "Ad Saxonis Amlethum quod attinet, ego in patria puer a vetulis anibusque et ejusdem furfuris homuncionibus Amlodii historiam narratam audiui, inque tenerrima illa aetate pro fabula tantum aestimavi. Verum postquam adultior, suada Saxonis expositam amplificatamque consexi, conceptam prius persuasionem ut puerilem antiquavi. Exinde amicorum quosvis sollicitare non destiti ut illam historiam ubique quaerent, qui se nihil profecisse scriptis ad me literis crebro questi sunt. Tandem ante aliquot annos eam nactus, lectione omnino indignam deprehendi, anilem quippe nec tressis fabulam, nuperque confectam; *quae Amlodum istum non Danum sed Hispanum fuisse suggerit*. Fabulam post Tamerlanis seu Tamercutli tempora confectam esse ex eo liquet, quod ex ejus gestis aliquod ibi assutum compareat" (*Series Regum Daniae*); Torfæus was born in 1636.

† Cp. Appendix: Summary of Manuscripts, No. 14.

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vir bonus, et persuadere se rem vetustatam mihi mittere. Sed non ego credulus illi."*

By this time Arni had got together several manuscripts of the more interesting Saga, a version of which Torfæus had previously received from his friends in Iceland; his collection included, too, a long ballad-cycle on the same theme, a rhyming version of the fictitious saga.

During the last two hundred years the "Ambales Saga" has excited the curiosity of many students of the Hamlet story, and it has seemed desirable that it should at length be rendered accessible.†

There can be no question that in its present form the Saga is a modern production, belonging to the sixteenth or perhaps early seventeenth century. The value of the text depends mainly on the possibility that, more especially in the earlier chapters, there may still be found elements belonging to the pre-Saxo Hamlet legend. That the bulk of the Saga is drawn from the Danish history, remodelled under the influence of popular folk-tales, Charlemagne and Arthurian romances, and the stories of Tamberlaine, cannot for a moment be doubted. The name "Ambales," evidently evolved from

* *Cp. ibid.* 16; Appendix VI. Vedel's Danish translation of Saxo's History (1575) had clearly been used by the ancient sagaman!

† Dr. Ward (*Cat. MS. Romances*, Brit. Mus. 1883) was, I think, the first of modern scholars to summarise the contents of the Saga. Soon after, the present writer began collecting information on the Saga and Rimur. A short account of his results was read before the New Shakespeare Society in 1889 (*vide Transactions N. Shak. Soc.*). Meanwhile a small printed chap-book, "Sagan af Ambalis Kongi," appeared at Reykjavik ("hjá Einari Þorðarsyni," 1886), evidently a normalised text of a poor modern manuscript. Recently Dr. Detter (*Zeitschrift für Deutsches Alterthum*, 1892) gave an account of the Saga, based on Dr. Otto Jiriczek's researches, which were subsequently (1896) published in the *Weinhold Festschrift* of the *Germanistische Abhandlungen* (Breslau)—a valuable summary of the contents of the Arni-Magnæan MSS., with references to the more important differences. It is strange that both Dr. Detter and Dr. Jiriczek were unaware of the published articles of English scholars on the subject.

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"Amblethus," a late variant of "Amlethus," points to some such epitome of Saxo as that attributed to the monk Gheysmer. This epitome, probably composed about the middle of the fourteenth century,* was soon translated into Low German, and in this form appeared in print as early as 1485, a quarter of a century before the same honour was accorded to Saxo's Latin original. This Low German version may well have been in the hands of the Icelandic writer of "Ambales." The book is now so scarce that probably no copy is to be found in England; and Schmeller, the bibliographer of Low German literature, makes the same statement with reference to the libraries of Germany. A careful transcript of the illustrative chapters, from one of the Copenhagen copies of the book, will be found among the Appendices, accompanied by the Latin of Gheysmer's epitome.

Of the "Ambales Saga" there are many manuscripts, though the oldest cannot be assigned to an earlier date than the seventeenth century. In all probability none of the extant copies represent the original form of the Saga. The versions may be broadly divided into two classes, according to their nearness to the Arni-Magnæan MSS. 521*a* and 521*c* respectively. There are minute and unimportant differences in style, vocabulary, names, incidents, divisions of the chapters. The second of the two classes seems to preserve the better version. The Saga in this volume, printed without normalisation from a more modern manuscript, belongs substantially to this class.†

* *Cp.* Velschow's Saxo Grammaticus: *notæ uberiores*. Gheysmer was the scribe, and not the author, according to this view.

† *Cp.* Appendices VI. and XV. The specimens in Appendix VI. illustrate the sort of differences to be found in the MSS. I have not deemed it necessary to give lists of various readings. The following may be noted:—Page 1, line 11, "Selina, &c.," so *c* (*i.e.* A.M. 521*c*), not in *a* (*i.e.* A.M. 521*a*); Holmsetuland (1, 14),

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It is hardly necessary to calculate the many divergences in the "Ambales Saga" as compared with Saxo's Amlethus story. The main question is this: Is there any incident in the Saga which may be referred to the older independent version of the story current in Iceland? One such incident is certainly noteworthy. The most striking divergence from Saxo's account is the statement that Ambales had an elder brother who was killed by the slayer of his father because he showed unfeigned resentment, while Ambales saved his life by concealing his feelings under the guise of heartless folly. Saxo says nothing of an elder brother. Now, this very point differentiates the various versions of the Brutus story. According to some historians, Tarquin had put to death the father of Brutus as well as his elder brother; other historians (notably

a Smaland; Sigurdur (4, 45), *a* Sigvarðr; *a* Artabani (14, 22), *c* Arthibanis; Mordia (18, 40), *a* Mandia, *c* Mondia; Victor (22, 24), *c* Vygþor; Roso (26, 54), *a c* Rasi; Anga (54, 2), *a* Angany; Dyla (56, 5), *c* Tyla; Vallanus (56, 9), *a c* Valianus; Fyris (64, 7), *a c* Tyrus; [(?) read Leta] Ceta (72, 3), *a c* Leta; Batellus (84, 68), *a* Batthas, *c* Batar; Karon (86, 86), *a c* Garon; Actamund (86, 87), *a c* Artamund; Silla (102, 2), *a c* Salla; Barastatis edur Bastianus (148, 8), *a* Bastianus, *c* Bajasetes eður Bastianus; Tambis (158, 3), *c* Cambis, Cambris.

Perhaps the most important difference between the two recensions is the verse p. 110, 38-40, which is not found in *a*; *c* reads as follows:—

"mann sá-eg stunginn mitt undir kerru
mann eg það ekki,
sá hjelt svinum við sælkjóri
sá-eg þa hrekki."

i.e., "I saw a man stuck under a car; I remember it not. Swine did he tend with dainty morsels; I saw the trick." This is a better version than the corrupt text of the lines in my own MS.; "hét" is evidently an error for "hél[t]."

As regards Ambales' nickname of "Amloði," there is, I think, good reason for inferring that this passage was not in the earliest form of the Saga, but was added later to account for the likeness of "Ambales" to the proverbial "Amloði": *a*, while substantially agreeing with the statement on p. 12, ll. 98-103, adds the following words: "lá jafnan í eldaskála við öskudyngju ok kom sier allilla, var hans nafni umbreytt ok var Amloði kallaðr," *i.e.*, "he always kept in the fire-
stead among the ash-heaps, and was surly; so they changed his name from Ambales to Amloði."

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Livy) refer only to the brother's murder. "Amlethus" has but to avenge his father's death; the early history of "Ambales" more closely resembles that of Brutus, in that he narrowly escapes an elder brother's fate. The resemblance can hardly be accidental; furthermore, this detail must needs be independent of Saxo's version. It does not, however, necessarily follow that we have here an element derived from a version of the Hamlet story earlier than Saxo's. Comparative mythologists existed before the nineteenth century, and it would not be surprising to find that scholars of the sixteenth century had recognised the debt Saxo's Danish Amlethus owed to the Roman Brutus. Indeed, I have recently found proof of this in certain pseudo-annals of Iceland preserved in manuscripts at the British Museum and in Denmark. The annalist gives, under "anno mundi 3430," a somewhat full account of Tarquinius Superbus, together with the story of Lucrece. The next entry is a brief reference to Odin's reign in Denmark; a short note on Cincinnatus follows; then it is stated that Orvendil was king of Denmark; Plato's fame is recorded in a couple of lines; and then follows an epitome of the story of Hamlet, unmistakably drawn from Saxo. One can see at a glance that the four brief entries dividing the paragraphs dealing with Tarquinius Superbus and Hamlet are but annalistic padding, and that Hamlet has stepped into the place of Brutus; the Icelandic annalist recognised the identity of the two stories, and naturally preferred the Northern to the Roman hero.*

* *Cp.* App. XII. and XXVd. Finn Magnusson must have known the fictitious character of these Annals. The Odda Annals are older than 1580, but yet of the sixteenth century. Torfæus (*Series*, p. 121) quotes Björn of Skarðsa about these Annals, but he never saw them. All the Icelandic Annals seem to go back to a common source, perhaps Annals of the thirteenth century. Sæmund the Wise may have written or copied annals. See *Annales regii*, A.D. 1042: "Na segir Sæmundr presti inn fródi." (*Cp.* Gustav Storm, *Íslandske Annaler*.)

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This evidence that scholars two or three hundred years ago definitely regarded Hamlet and Brutus as twin-brothers, does not absolutely negative the possibility that the author of the "Ambales Saga" engrafted upon his romanticising of Saxo certain elements of a current folk-tale of Amlode derived in far-off pre-Saxo days from Roman legend. The Icelandic form of Hamlet's name, "Amloði," is perhaps the best evidence we possess that some story of the hero was once on the lips of the people, though by the sixteenth century, if not sooner, the name had degenerated into a mere nickname for "an imbecile weak person, one of weak bodily frame, wanting in strength or briskness, unable to do his work, not up to the mark." * According to the Saga, Ambales is called "Amlode," because of his strange unlikeness to ordinary beings. One wonders whether many of the old hearers or readers of his story recognised the identity of the two names, and understood the evolution of the name of Amlode's mother, "Amba." "Call him after thy name, for he shall resemble thee and his mother's kin," bade the Norn before she departed; and the queen names him "Ambales." "But the king and the courtiers call him 'Amlode.'" It would indeed be remarkable if, together with the nickname, the traditional associations of the word, handed down from distant ages, did not find a place in the "Ambales Saga," and so, in spite of its fictitious character, the Saga may well preserve some noteworthy traits of the ancient story, lost in Saxo's more stately history.

The Icelandic folk-tale of "Brjám," though first written down from oral tradition in 1705, is certainly nothing but a

* Cp. Cleasby-Vigfusson, *sub voce*; amlóðaligr, *imbecile*; amlóða-skapr, *imbecility*; amlóðast, *to behave as an amloði*. Torfæus (*Series Reg. Dan.* p. 302) quotes from an old Swedish rhyme "*rett some han vore en Amlode,*" i.e., "he behaved as if he were a Hamlet." Cp. Norwegian *amlod*, subs.; *amloda*, *amlóa*, verb.

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levelling down of the story of "Hamlet," cleverly blended with another folk-tale of the "Clever Hans" type. The interest attaching to "Brjám" is mainly due to the fact that it substantially agrees with the "Ambales Saga" where the Saga diverges from Saxo. So clearly is this the case, that one must conclude that the folk-tale has been evolved from the Saga, or it must be taken as evidence that the Sagaman availed himself of some popular tale of Amlode for certain striking elements of his romantic transformation of Saxo's story, and furthermore, that this popular tale is preserved in the story of "Brjám." There are no definite criteria to determine the point, but the impression given by the romance of "Ambales," and general considerations of literary methods, tend to support the view that the old heroic myth of "Amloði" had been reduced to the humbler condition of a folk-tale before the composition of the Ambales Saga. It is easy, moreover, to understand why the hero of the folk-tale, as we have it, is not named "Amlode," but "Brjám." "Amlode" had already ceased to be used as a mere personal name; the story is therefore told of an "amlode" whose name was Brjám.* Possibly the latter name is not without significance in connection with previous observations tending to associate the development of the Hamlet story with the critical period of the Norsemen's occupation of Ireland. "Brjám" is the Icelandic form of the Irish "Brian;" and the very occurrence of the name in Iceland is evidence of the close relationship of Norsemen and Irish in early times. In view of what has been said concerning "Hamlet" and "The Wars of the Gaedhill with the Gaill," it is at least a strange chance (if

* Maurer and Detter call attention to the modern Icelandic "brjáni," an idiot; Detter, ingeniously but not convincingly, suggests that perhaps this was the original name of the hero of the tale, and that only later was the Irish name assigned to him. *Cp.* Cleasby, subs. *brjá*, &c.

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not something more) that the name of the hero in the folk-tale should be identical with that of the mighty hero of the decisive battle of Clontarf (1014), the closing scene in the long struggle between the Irish and Norsemen. The noble history of Ireland's King Alfred, the famous Brian Borumha,* inspired alike Irish chronicler and Icelandic sagaman. In dealing with the events of his reign, it must be borne in mind that the hostile Norsemen were intimately connected with their Irish foes; the wife of Sitric, Anlaf Curan's son, was Brian's daughter; Brian's wife was Sitric's mother, the notorious Queen "Gorm-flaith of the Three Leaps." Oral tradition certainly confused at times the achievements of the two sides. An interesting instance has already been referred to; in the story of Havelok Curan, as well as in that portion of Saxo's account of "Hamlet" seemingly derived from the legendary history of Curan, it is told how the wounded men tied to stakes retrieved the fortunes of their party. This device, according to Irish annals, was the crowning act of heroism on the part of Brian's brave Dalcassian soldiers. Of this deed sang Moore in his famous war-song:—

"Remember the glories of Brian the brave,
Though the days of the hero are o'er;

Forget not our wounded companions, who stood
In the day of distress by our side;
While the moss of the valley grew red with their blood,
They stirr'd not, but conquer'd and died."

It is indeed a noteworthy coincidence that the name of "Brjánn" should take the place of "Amlode" in the Icelandic folk-tale, which without further comment herewith follows:—

* *Cp. Joyce, History of Ireland; Todd, The Wars of the Gaedhill; &c.*
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THE STORY OF BRJÁM*

I

ONCE upon a time there lived a king and queen who ruled their realm. They were rich and wealthy, and scarcely knew the number of their precious possessions. They had one daughter; she was brought up as most other story-children. For a time nothing befell there, in the way of tales or tidings, noisings or news, unless one were to tell a lying tale.

Now in Wall-nook dwelt an old man and his wife. They had three sons.† One cow supported the whole family. This cow was so good that she gave milk three times a day, and at noon she came by herself home from the pasture.

Once the king went a-hunting with his men, and passed by the herds belonging to him; the old man's cow was there near the herds. The king said: "What a fine cow have I there!"

"Nay, sir," said his men, "that cow is not yours; it belongs to the old man in the cottage yonder."

The king answered: "It shall be mine."

And so the king rode home; and when he had sat down to drink, he recalled the cow, and resolved to send his men to the carl asking him to exchange it for another. The queen prayed him not to do

* There are two variant versions of the story, one found in Arnason's collection (*cp.* Appendix VIII.), the other in Maurer's *Isl. Volks. der Gegenwart*. The latter is the better version in certain important respects; it gives "three sons" instead of "seven," and makes Brjám the youngest and not the eldest son. The translation is based on Arnason's text (*cp.* Magnusson and Powell's *Icelandic Legends*), modified where necessary by Maurer's epitomised version; the chief changes are noted. I have divided the story into three divisions: the first and third show clearly their derivation from the Hamlet-tale; the second, while it contains the riddling element suggested in the original tale, was evidently derived from a folk-tale of the "Clever Hans" type. A noteworthy feature of this section is the potency of the fool's words; they are not only oracular but also magical.

† Arnason, "seven sons."

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this, as the poor folks had nothing but the cow for their support. The king, however, would not listen, and sent three men to bargain with the carl. He and his children were out in the fields when the messengers came. They told him the king's message, that he wished to take his cow in exchange for another.

The carl answered: "The king's cow is not dearer to me than mine is."

They pressed him, but he would not give way, and at last the king's men killed him. Then the children set up a wail, all but the youngest,* whose name was Brjám. The messengers asked the children where they felt the greatest pain. They struck their breasts, but Brjám slapped his buttocks and grinned.† Then the king's men killed the two children who had slapped their breasts, but said there was nothing lost by letting Brjám live, for he was a witless fool. The king's men then went home, and took with them the cow. But Brjám went in to his mother, and told her all that had befallen, and her grief and sorrow were great. He bade her not weep, for they gained little thereby; he would do what he could.

II

Once it so happened that the king was having a bower made for his daughter, and had given to the builder enough gold to gild it both within and without. Brjám came to the place, behaving like a fool, as was his wont.

The king's men said to him: "What good word have you for this, Brjám?"

He answered: "Lessen measure much, my men!" and went away.

But the gold that had been given them wherewith to gild the bower shrunk so much that it was only enough for half the building. They went and told the king; he thought they had stolen the gold, and had them all hanged.

Brjám went home and told his mother. She answered: "You should not have said it, my son."

He asked: "What should I have said, mother?"

She replied: "You should have said, 'Grow three-thirds!'"

* Arnason, "the eldest son."
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† *Cp.* pp. 80-81.

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"I shall say it to-morrow, mother," quoth Brjám.

Next morning he met some people carrying a body to the grave. They asked him: "What good word have you for this, Brjám?"

"Grow three-thirds, my men!" he said. Then the corpse grew so heavy that the carriers let it fall to the ground. Brjám went home and told his mother.

She said: "You should not have said that, my son."

He asked: "What should I then have said, mother?"

"'God grant peace to thy soul, thou dead!' you should have said," replied his mother.

"I shall say it to-morrow, mother," answered he.

Next morning he went to the palace of the king and saw a barber strangling a dog.* He went up to him, and the barber said: "What good word have you for this, Brjám?"

He answered: "God grant peace to thy soul, thou dead!"

At this the barber laughed, but Brjám ran off to his mother and told her what had happened.

She said: "You should not have said that."

"What should I then have said?" he asked her.

She answered: "You should have said, 'Why! is it the king's thievish cur you are handling there?'"

"I will say it to-morrow, mother," quoth he.

He went to the palace next morning, and it so happened that the king's men were driving the queen round the city. Brjám stepped up to them. "What good word have you for this, Brjám?" said they.

"Why! is it the king's thievish cur you are handling there, my men?" said he.

They cursed him. The queen bade them desist, nor do the boy any harm. He ran home to his mother and told her.

She said: "You should not have said it, my son."

"What should I then have said?" asked he.

She answered: "You should have said, 'Is it the glorious life most precious to the king which you have charge of now, my men?'"

"I shall say it to-morrow, my mother," answered the son.

Next morning he went toward the palace and found two of the king's men flaying a mare. He walked to them and said: "Why! is

* Maurer, "hangman hanging a thief."

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it the glorious life most precious to the king which you have charge of now, my men?"

They hooted at him, and he ran off to his mother and told her all. She said: "Do not go thither any more; some day or other they will kill you."

"Nay, my mother, they will not kill me," said he.

III

Once the king had ordered his men to go out a-fishing. They were getting ready to go in two large boats. Brjám came to them and asked them to let him go with them; but they drove him away and mocked at him. They asked him, however, "What will the weather be like to-day?" He looked now up at the sky, and now down to the ground, and said: "Wind and not windy, wind and not windy, wind and not windy!"* They laughed at him. They rowed out to the fishing-bank, and loaded both boats with fish; but when they turned to row ashore a storm arose, and both boats were lost.

Now nothing of note happened, till once on a time the king bade all his friends and favoured comrades to a grand banquet. Brjám asked his mother to give him leave to go to the palace that he might see how the banquet went off. When all had taken their places at the richly furnished tables, Brjám went to the smithy, and began shaping small pieces of wood with his knife. Those who saw him at work asked him what he meant thereby. He answered: "Avenge father, not avenge father."† They said: "You don't look unlike it," and so went away. He drove sharp spits of steel into the ends of his pieces of wood, and then stole into the guest-room, and nailed quietly to the floor the clothes of all who sat at table, and then walked off.

* Maurer, "vindi og ei vindi," i.e., "windy and not windy," with perhaps a play on "ei," not, and "æ," aye.

† Maurer's version, "Hefna papa, hefna papa," i.e., "To avenge father, to avenge father." The various versions of the *Ambales Saga* give the ambiguous version with the negative (cp. p. 82); A.M. 521 a, b, "hann kvaðst til föðurhefnda ætla og ekki hafa"; A.M. 521 c, "en hann kvað til föðurhefnda, að hefna þá og ekki hefna þá." The printed text reads "pa" for "þa," which corroborates a suggestion already made by Dr. Jiriczek (*Germanistische Abhandlungen*, 1896, xii. Heft).

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When the guests attempted to get up from their seats in the evening, they found themselves fixed to the benches; and they charged each other with having done this; and at last it came to blows, and one killed the other, till none were left alive.

When the queen heard this she was sorely grieved, and she bade them bury the dead. That morning Brjám came back to the palace, and offered himself as the queen's servant. She was glad to get him, for she had but few servants left. Brjám discharged his duty well, and at last married the king's daughter, and became king in that realm, and laid aside all his hare-brained folly. Thus ends this story." *

* While Brjám represents a levelling down of the Hamlet-tale, a brief reference must be made to *Hrolfssaga Kraka* (Fornaldar Sögur, ed. Rafn, 1829, vol. i.) for parallels to the main elements of Saxo's Amlethus story. Helgi and Hroar, the heroes of the saga, have many points in common with Hamlet, so far as motive for vengeance and method of vengeance. Dr. Detter, in the article already referred to, attempts to work out the direct influence of the Hamlet sage on the saga as represented by the late version preserved in *Fornaldar Sögur*, and by the fragmentary verses of the *Hedgakorða*. Mr. Elton seems to me to have summed up the case excellently (cp. Appendix to *Saxo Grammaticus*):—"The comparison only establishes that Saxo's tale of Amleth is parallel in its three chief elements to an Icelandic saga, which concerns a historical king, Hrolf Kraki, included by Saxo in his Danish list, but represented by him as living at a period long before Amleth."

Mr. Vigfusson's note on *Hrolf Kraki's Saga* (v. *Prolegomena to Sturlunga Saga*), runs as follows:—"Only seventeenth-century paper copies of one vellum. Whether corruption is due to transcribers or is earlier we know not. There is a part of Biarkamal paraphrased in it (with a little better treatment than Helgi's Lays received from the Volsung composer); and it contains traditions such as must have existed in the lost part of *Skiöldunga*, whence indeed it may have been taken. False stuffings and fictitious episodes."

As regards the ground elements of the saga, attested by the Helgi Lay, Dr. Detter ingeniously points out that Hamal's words, "you thought you had harboured a sheep (einen Hammel), but it was a grey wolf," recall Cicero's (*De Divinatione*, i. 22) citation of a fragment of Accius to the effect that Tarquin dreamed he led two rams to the altar, and while he slew one, the other struck him down from behind. The augur warned him to beware of him who pretended to be as simple as a sheep (*hebetem æque ac pecus*), but who had a wise heart in his breast. The parallel is striking in view of the undoubted influence of Roman legend on the Hamlet story.

V.

"Margr þrísar sumarið fyrir fagran fugla-söng ;
En eg hæli vetrinum því nóttin er löng."

"Many love the summer, for the fair birds' song,
But I like the winter best, for the nights are long." *

AS early as the thirteenth century the great Sagas of Iceland were already becoming "unread classics," and were giving place in popular estimation to "Spurious Sagas" (*Skrök Sögur*) and "Fictitious Sagas" (*Riddara Sögur*); the former based, however slightly, on Icelandic tradition, the latter founded directly on the Romances of Chivalry, or, at all events, indebted for much of their machinery to the Mediæval Romance Cycles. From the French Metrical Romances the idea was probably taken of casting the Sagas, the Old Sagas as well as the later Spurious and Fictitious Sagas, into metrical form—*rimur*, as they were called, or "Ballad-cycles," though the varied forms of versification employed in these rhyming romances were derived from mediæval Latin verse of the "Goliath" type, and not from Romance metres.† A "Ballad-cycle" (*rimur*) represents the versifying of the successive chapters of a Saga, each ballad of the cycle corresponding roughly to a chapter of the prose

* *Prolegomena* to "*Sturlunga Saga*," p. clix.

† On the metres of the *rimur*, cp. Wisén's "*Riddara Rimur*"; "*Bragfræði*," by Helgi Sigurdson, &c. The oldest *rimur* date probably from about the middle of the fourteenth century, *Olafs Ríma* in the Flatey-Book being the earliest specimen preserved.

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original, and giving an opportunity for pause to minstrel and to audience, much like a scene in a drama. Any number of ballads (*ríma*) go to the making of one cycle, and the whole work may extend to almost any length. The number of sections more commonly found is some five-and-twenty, and the average length about seven thousand lines. The long winter nights were passed in listening to the story unravelled in the successive ballads, the wandering *rímur*-chanter meanwhile being the welcome guest of the household, more especially of the women-folk, whose praise was sure to find some place in many a prelude of the *rímur*.

The diction of these romances exhibits the influence of Mediaeval Court Poetry at its worst. Conventional periphrases, too often beyond the comprehension of the simple hearers, and therefore perhaps all the more welcome, constitute the chief apparelling of the verse. Yet despite these "shreds and patches," the *rímur* are of interest to the student from many standpoints. The very shreds and patches recall regal splendour long gone by. Even the most modern of *rímur* link themselves, by their phraseology, to the elaborate mythology of Northern paganism; by their mastery of alliterative effect, to the characteristic system of Teutonic versification; by many of their quaint devices, to the oldest extant remains of Northern poetry. The *rímur*-writers of the nineteenth century play with runes much in the same way as the eighth century Anglo-Saxon poet, Cynewulf: by runic signatures, acrostic-wise, they attest their authorship; by means of the same archaic symbols they tell us many autobiographical facts—the name of their patrons, their homesteads, and important dates in their life-history.

This personal note is often the main, if not the only charm of these special versified Sagas; it is to be heard for the most

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part in that portion of the ballads which gives the poet the chance of indulging his fancy, to wit, in the lyrical prologue at the beginning of each *ríma*.^{*} To judge from its name, *mansöng*, this prelude was originally a love-song, addressed to the poet's lady-love; but although, according to the practice of the *rímur*-poets, the *mansöng* often deals with the writer's love troubles, its scope is by no means limited thereto. The theme may be as varied as the poet's own life, or the troubles which beset the poetic career, or the vicissitudes of life in general. The prevailing tone is elegiac. The poet is young and crossed in love; or, ageing, harks back to the distant days when he knew himself the cynosure of maidens' eyes. "The Ageing Poet" might be the title of many of the preludes. Again, the poet of the *mansöng* often replies to the "aspersions" of carping critics, to his own foes, or to those who hate all poets; he gives utterance to a long-drawn wail on the low estate of poetry contrasted with its former glory. The "Tears of the Muses" might be a fitting title for a collection of these preludes. "Poetic Art" might summarise another division, where the writer tells the difficulties of his task, dwells upon the failure of poetic aspiration, and describes the toilsome ordeal of becoming a poet; he invokes to his aid all the benign powers of Eddaic song-craft. The "Biographical *Mansöng*" gives a summary of the poet's life-song; epitomises his literary achievements; links itself more particularly to the circumstances of the special work in hand; or deals with some fateful event in the poet's career—some weird episode calculated to call forth new interest in the personality of the writer.

There can be little doubt that these "autobiographical

^{*} Cp. Dr. Kölbing's *Beiträge zur Vergleichenden Geschichte der Romantischen Poesie u. Prosa des Mittelalters*; Möbius, *Vom isländischen Mansöng*," *Ztschr. für d. phil. Ergänzungsbd.*, p. 42 ff., &c.

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notes" must too often be regarded as mere conventions—the necessary items in a properly composed *rímur*; yet occasionally, though rarely, we have evidence to show that some of the most remarkable personal allusions, though seemingly conventional adjuncts, were based on actual fact, or well-authenticated family history.*

These general considerations of the characteristic features of *rímur* will prepare the reader for the statement that the *Ambales Saga* went through the process of being be-rhymed; indeed, it has already been said that Arni Magnusson obtained a MS. of *Ambales Rímur* about the same time as the *Ambales Saga*. The MS. (A.M. 521e) came from that Jon Thorlaksson who had attempted to palm off on the suspecting Arni the pseudo-Hamlet Saga. This copy of *Ambales Rímur* is written in a hand of the seventeenth century; the general appearance of the manuscript is against the chance of its being the author's autograph, though the handwriting seems to be that of Páll Bjarnarson of Unnarholt, in South-West of Iceland, who is said to have "composed" *Ambales Rímur*.† Unfortunately the MS. is defective at the end; the missing half-*ríma* may have contained some reference to the authorship of the work. The seven thousand and nine lines of the *rímur* give us no definite clue, though the *mansöngur* of the twenty-first *ríma* tells the following remarkable story:—

* The student of Anglo-Saxon literature, brought face to face with this aspect of the *mansöngur*, will perhaps be inclined to apply the observation to the problem of Cynewulf. Do the autobiographical notes in the Cynewulfian epic bear the same relation to the rest of the poem as the *mansöngur* to the rest of the *ríma*? and if so, may not these passages be similar Anglo-Saxon conventions? Perhaps their value as authentic contributions towards the poet's life-history has been altogether overrated. Anyhow, it is perhaps worth while calling attention to this point, suggested by a study of the *rímur*-poetry.

† *Cp.* Summary of MSS. c. 18, and Appendix II.; Páll lived from c. 1600–c. 1670. A short riddle by Páll is printed in Arnason, *Islenzkar Gátur*, Copenhagen, 1887, No. 1194 (q. v.).

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"Oft by change of metre have I tried myself: uncunning this metre shall be called. Not mine the power to rival mighty scalds. Yea, too long is the Saga to tell it all in song. . . . *I never saw the story set in my mother-tongue.* 'Tis true that this same Saga I oft was wont to see; in *German speech I owned it once in days gone by.* Though the strength of my memory fail to smithy the goodly tale, yet I have done my best to translate from it aright. Those who are cunning in theft often play folks tricks: into their bag my Saga has fallen: hence I know it not." *

This passage, interpreted literally, must mean that the author used a German original for his *rímur*, and that the *Ambales Saga* was evolved from the *rímur*, and not *vice versâ*. This seems hardly likely, and we have probably to deal here with one of those conventional half-truths often found in the *mansöngur*; unless, indeed, we are indebted to this same author for *Saga* as well as *Rímur*, both based on the Low German version of Saxo's Danish History.

In the Library of the Icelandic Literary Society at Copenhagen there is an entirely different be-rhyming of the *Ambales*

* "Oft við skifti á breyttum brag
búinn er eg mig þreyta
óvandað skal ljóða lag
láta þetta heita

Mig því bresta mæðar faung
að mæta skáldum góðum
þessi er sagan þranta laung
að þylja hana alla í ljóðum

.
Sögunnar ekki sá eg letur
sett í móður málið

Að sönnu tjeðan sagna þátt
sa eg titt að vana
í þýsku máli eg hef átt
aður forðum hana."

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Saga. Throughout the *rímur* the hero's name is always "Ambales," never "Amloðe"; the possible identification is not even referred to. This noteworthy characteristic seems to point to an underlying recension of the *Ambales Saga* older than any we now possess, and confirms one's doubt as to the truthfulness of the statement made by the author of the previous *rímur*. The MS. is imperfect at the beginning, but the end is intact, and has preserved in mystic runes the name of the poet as well as his patron's:—

"Now five-and-twenty ships of Tyr
Are stilled on the sea of Song—
The words of my verse grow sluggish and dim,
And dwindle away, and fail.

Two R's, and add the same of L's	R R L L
Annual, Hail, and Man,	A H M
Greedy-of-wounds, VVet, and Ice,	G U I
Have made this Rimur sad.	

= HALLGRÍMUR

Heart-good, generous, and kind,
May his glory never cease !
Rich in fame, of noble race,
The best-beloved of God :

Tears of Hlyrnir two, + D ; (= the sky = úr, i.e. rain = u)	U U D
Tamed horse to Ride ; (i.e. reið = riding = r)	R
Thunder's Roaring, Ice, + G ; (duna = rushing thunder = Reiðar = r)	R I G
The daughter of Mundil-föri (i.e. Sól = the sun = the S-rune ; Mundil-föri, the father of the sun and moon.)	S

= SIGURÐUR

INTRODUCTION

Now is come into one verse
The name of my goodly friend :
Lo, now, ye can read the name,
If any here will try.*

Hallgrim Haldorsson, the author of the *rímur*, died in 1769. He was then an old man. His home was at Steinn, in Reykjaströnd, in the north of Iceland.† The history of the family is known; but internal evidence would place the *Ambales Rímur* after 1700, for the poet alludes to the Saga of "*Balant*":—

"Of Balant's life and deeds
No more here is told ;
More of Balant's life
Doth Balant's Tale unfold."

* Tyrs hef eg sneckiur tuttugu og fim
tamið á sónar vyder,
mæðar orðin dauðleg dið,
ðvyna lox um syder.

Reiden tven og eins mórg L,
Ar Hagall og Madur,
aðgiörð særa úde svell,
ort hefur mæð ey gladur.

r	r	l	l
a	H	m	
g	u	i	

= Hallgrímur

xxv. 106.

13 Taaren Hlyrners tvö sem D
Tamen joor að giera
Duna svell og dreyst að G
Dootter Mundil Fera.

u	u	d
r		
r	i	g
S		

= Sigurður

14 Nú es komid niótar brands,
nafn i vysu Eina,
þar má Ráða heiti hans,
hvör sem vilde Reina.

xxv. 13.

Op. "Her mæg findan fore þances gleaw
Se ðe hine lysteð leoðgiddunga
Hwa þas fitte fegde."

—*Fata Apostolorum* ; *Cynewulf's Crist*, ed.
Gollancz (vide pp. 173–184).

† Some verses of his are to be found in a rare volume printed at Hólar, 1756,
"*Agiætar Fornmannasögur*," a copy of which is in the British Museum.

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No prose "Saga of Balant" is known, and the reference must be to the very popular *rímur* on the subject of Balant or Feracut by the cripple poet Gudmundr Bergthorsson, finished in the year 1701.*

Another poet, a contemporary of Hallgrim, belonging to the West Midland district of Iceland, Thorvaldur Sigmundarson,† turned the *Ambales Saga* into rhyming verse. A fragmentary copy of his *rímur* is in the Public Library of Iceland. The *mansöngur* of the second *ríma* is among the best of its kind. It is to be regretted that so far a perfect MS. has not been discoverable.‡

The *rímur* of Thorvaldur Sigmundarson could not have enjoyed any very great popularity; even local fame must have been denied to his efforts. In the next generation a poet belonging to the same district, Thorður Einarsson, a professional *rímur*-writer, turned his attention to *Ambales*, and added *Ambales Rímur* to his growing list of similar productions. His autograph manuscript has come to light while this work is passing through the press.§ The prelude gives us a full biography of the author. He belonged to the district of Eyrarsveit, where he was born in 1786. His various flittings are fully described, until at last he settled at Lagafell, and devoted all his energies to the writing of *rímur*. Some of his works are included in the volume containing the *Ambales Rímur*. Thorður seems to have been the most self-conscious of these rhymesters. Not content with the many personal references to himself inserted in the preludes, he

* Cp. Summary of MSS. E.

† Cp. Summary of MSS. C. 21; Appendix IV.

‡ Thorvaldur's father dwelt at Hjarðarbol, in Eyrarsveit, and was the son of Helgi Olafsson, priest at Stað, in Hrótafirð (North-West Iceland). Helgi died an old man in 1706. His son was a grown-up man in 1689. Thorvaldur was probably born *circa* 1700, and lived till 1760-1770.

§ Cp. Summary of MSS. 22; Appendix V.

INTRODUCTION

actually composed a sort of autobiographical epilogue to his works—a self-portraiture in verse.*

While Thorður was at work on the *rímur* in his West Midland home, a North-Eastern poet had probably already issued yet another version of *Ambales* be-rhymed. The poet seems to have been famous in his district, but so far no manuscript of his *rímur* has been discovered, and we only know the fact of his authorship from a note in Einar Bjarnason's literary history, *Fræðimannatal*, the manuscript of which is at Copenhagen. It enumerates, among a list of *rímur*, "*Rímur* of *Ambales*," by Guðbrandur Einarsson, "with the assistance of his daughter Ingebjörg." Guðbrandur lived at Fljótsbakki and Narfastaðir, in Thingeyjarsýsla. He had various suggestive nicknames—"Drauga-Brandur," or "Ghost-Brandur"; "Galdra-Brandur," or "Spell-Brandur"; sometimes he is referred to as "Guðbrandur Norðursýslu skald," "Guðbrandur, the poet of the North." He "flourished" about 1800.†

The stories at the back of "Ghost-Brandur's" nicknames have not come down to us. They were perhaps as attractive as those of another poet, concerning whose ghost-ridden life some weird traditions survive in the North-East of Iceland. Two or three of these ghost-stories find a place in Arnason's great collection of legends. An English rendering will be welcome to the folklorist. They are inserted here as illustrative of the personality of an Icelandic *rímur*-writer, more especially of yet another be-rhymer of "the Saga of *Ambales*":—

* "*Sjálfelsging Þorðar*," at the end of Dr. Thorkelsson's MS.

† *Op. Summary* of MSS. No. 22. Nothing more is known about this poet than is found in Einar's book. It is to be hoped a manuscript of the *rímur* will now be searched for throughout Iceland.

INTRODUCTION

I

MYVATNS-SKOTTA ; *

THE GHOST "SKOTTA" OF MYVATN

(From North-Icelandic Tradition, preserved in the MSS. of Benedict Thorðarson, priest at Brjanslæk.)

"MYVATNS-SKOTTA" was one of the most famous ghosts in North Iceland. The men of Myvatn tell many stories of her marvellous doings: one of their stories is the following:—There dwelt a wizard at Grimstead by Myvatn: he had had a quarrel with a man who lived at Köldukin. Now on the Saturday before Easter, or Whitsuntide, a begging-girl came to Grimstead. The master of the house received her kindly, and brought her to the kitchen, where his wife was just then taking the mutton from the cauldron and placing it on the trencher. Her husband took a leg of mutton from the trencher and gave it the girl, telling her to eat it. The poor girl thanked him, and hungrily devoured the meat. When she had eaten enough to satisfy her, he offered to put her on her way to the next farm. But when they came to the river which ran between the two farms, he caught hold of her, threw her into the water, and held her feet while she was a-drowning. The girl was wearing, as was then the fashion, the high head-dress called "skautskupla," and it was pulled back over her head, while he held her under the water. When he was quite sure that she was dead, he dragged her from the water on to the bank: he then inspirited her with his magic spells, and bade her go kill a certain man he wished to wreak vengeance on. Whenever the ghost was seen abroad, her head-dress was dangling at the back of her head; where-

* Ghosts in Iceland have special names: "Scotta" is a popular name for a female ghost. It is said to be derived from her head-gear; as she roams about it streams behind her like a fox's tail (*skott*—a fox's tail). *Cp.* Cleasby, *sub voce*.

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fore men called her "Skotta." She went on her errand, and did as she was bidden. She then came again to the Master, and told him that she had killed his man, and asked what she was to do next. He told her to go and harass the family of the murdered man. She did so; many an injury she caused them, abiding near Myvatn for the purpose: the kinsmen of the murdered man lived there. It was said that she was the author of all the troubles that befell Illugi Helgason, who composed *Ambales Rímur*. At times he could not compose so much as a verse for hours together, owing to her visitation. He lost wife—they died quite suddenly; his intellect became impaired, and he lost all spirit during the last years of his life: all this was put down to "Skotta." In the Proem at the beginning of the *Ambales Rímur*, the poet refers to his troubles; one of the verses is as follows:—

'Neath baleful stars my life is worn;
'Neath luckless planet was I born;
No fate can change my plight forlorn."

The ghost journeyed hither and thither, and it is told that she became the wraith of many a dweller at Myvatn, and many a man blest with second sight saw her apparition before an expected guest arrived from Myvatn. To some she appeared in dreams. It is told how one night an old woman, a nurse, was sitting up in her bed; the child she nursed would not stop crying; the nurse thought there was something uncanny in its cries, and it seemed to her that the child saw something eerie. So she looked about, and lo, she actually saw Skotta sitting there on an empty bed at the other end of the room; there she was swaying her body backwards and forwards, and making wry faces at the child; the old woman could see it quite clearly, for the moon shone brightly into the room. Without waiting a moment she laid the child down on the bed, and seized what was nearest at hand to frighten away the ghost. When Skotta saw this, she hurried off, but the nurse flung the pitcher after her, full as it was, and she heard Skotta a-muttering: "Too bad: this is too bad." *

* Another version is given by Arnason in a footnote at the end of the story. Cp. Appendix XI.

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II

THE ILLUGI GHOST: "ILLUGA-SKOTTA"

(From a MS. in the possession of Gisli Konradson.)

IN the North of Iceland at Arnarvatn, near Myvatn, dwelt Farmer Illugi; he was reputed a great clerk. At Gautlönd dwelt Farmer Magnus Hallson; he was a poet, and withal had the reputation of being a master of nigromansy. Now he was wont to lampoon Illugi, and Illugi vowed vengeance. One day he came to Gautlönd, while Magnus was in the fields with his sheep. The women-folk were in the parlour seated at their spinning-wheels. The room was so arranged that the benches were lengthways. Illugi came into the room, and chatted with the women for a while, standing all the time close by Magnus's bed. In the evening Magnus came home, and soon went to his bed; he asked them if any one had called during the day. The women said no one had called: they had forgotten Illugi's visit. Somehow their answer did not altogether convince him, and he asked them again. Then one of the girls answered that Illugi of Arnarvatn had been there. He had suspected it, said Magnus, and caught up his dog and threw it on the bed: forthwith the dog expired, and Magnus escaped without hurt. As Magnus was going to bed that night, he saw before him something in the shape of a woman, wearing a high head-dress. He was terrified, and feared that Illugi had with evil intent sent the ghost thither to kill him. He determined to inspirit the ghost, and send it back again to Illugi. Its potency was thus redoubled, and Illugi had a mighty task to grapple with, yet it is told that he broke both its arms (so vigorous was the ghost that it was actually corporeal). Long thereafter the ghost proved to be the wraith of Magnus and his family, and was called "Illugi's Skotta." Ari, the wizard, the son of Priest John the Fidgetty, inspirited the ghost yet a third time, and

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sent it to Illugi Helgason, the poet, the grandson of Illugi of Arnarvatn. Skotta cruelly afflicted him and many other folks; he is said to have protected himself from her power mainly by his verse. It is told that thus it came about that Ari sent Skotta to Illugi. Once on a time Illugi came to Ari's farm; there was ill-will between them. Ari was sitting in the kitchen; Illugi knew it; he stood outside at the window, and sung a lampoon on Ari. Nothing else befell on that occasion, but later on Ari sent Skotta to Illugi, and she so worried him night by night that he could get no sleep, or but very little. This Illugi lived at South Neslönd, near Myvatn; he had married Ingebjörg. With them dwelt Ingebjörg's brother, John by name; he was much older than she. For a long time John was able to ward off the ghost from Illugi, until at last he became enfeebled by old age. It is told that he resisted the ghost by sheer force, he was so big and strong. About this time, Haldor, the elder son of John of Reykjahlitthe, lived at Vogar. He often watched over Illugi at night, when the onset of Skotta was fiercest. One night Illugi woke up in a wild state of terror; Haldor rushed out; he thought the ghost was at the window overlooking Illugi's bed. When Haldor came outside, he saw Skotta wrestling with a youth who had died at Neslönd during the previous autumn; Illugi had often reproved the youth for his pranks. Haldor was not scared, and uttered some verses against the ghost, and bade her be off. She at once vanished, but reappeared the same night at Vogar. She went to the bedroom, and spoke loudly, so that folk heard it; the words were these: "Haldor is but a gabbler." She then went and tickled one of the girls there, and the girl sickened thereafter: she did not grow well again, until Haldor returned. Skotta killed, too, the best of Haldor's cows and some ewes. Once when she was the wraith of the elder Illugi she came to Grasitha in Kelduhverfi; the folk were a-bed at the time. A farm-servant lived there, Asmundur by name; it was said of him that he was not altogether ignorant of witchcraft. Skotta threw herself on his bed and muttered, "Asmundur, I'm tired." "How so?" "From passing over mountains and hills as the wraith of so many folk." She always appeared as the familiar spirit of the kinsmen of Illugi of Arnarvatn.*

* Cp. Appendix X.

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It need hardly be said that these stories of Illugi whetted one's desire to re-discover the lost *rímur*: all effort seemed unavailing, until some three years back rumour reached me that a manuscript of *rímur* had come into the possession of Dr. Jón Thorkelsson of Copenhagen. It was generously placed at my disposal. Locked in runic verse was the name of its author, Illugi or Illaugi, by way of title to the whole work:—

“RÍMUR OF AMBALES

Lock of the Sea-god
(i.e. ice=I);
Two Limpid Springs
(i.e. L L);
Odin's decked wife
(= Earth=abundance=ÁR=Á),
And VVet
(úr=U),
And Gash
(mein=stunginn kaun=K crossed=G),
Three mates of yore;
The Sea-god's robe
(marar reif=hles loesing=Ice=I)
Near Mother-Earth
(=by the woman).”

The manuscript is in a tattered condition, and defective at the end. It belongs to about the middle of the eighteenth century; but the date of composition can be referred back to the end of the previous century. Illugi was, perhaps, the first of the *Ambales* poets: at the end of the first *mansöngur* he states that he never heard that the Saga had been be-rhymed, but we have seen that these statements are not always strictly

* Cp. Appendix III.

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true. In the seventh *mansöngur* he mentions certain prominent Icelanders whose dates help us to fix the date of the *rtimur* at 1690-1700: he was then an old man. Fifteen years, he tells us, had passed since he had last written verse. The Skotta's spell was answerable for the long delay. The passage quoted in Arnason's tale is not found in the manuscript: the *rtima* which must have contained it is deficient at the beginning, and the *mansöngur* is lost.

I have so far illustrated, indirectly, many of the general characteristics of these *Ambales Rtimur*. No less than six different poets attempted the task of be-rhyming the Saga. I know no similar case in Icelandic literature. In spite of the crudeness of the Saga, the eternal interest in the Hamlet-story impressed these poets. Parallel passages from the five extant versions will be found in the Appendices at the end of the volume. It remains but to render intelligible some specimens of the preludes—no easy task, and probably now attempted for the first time in English speech:—

I

1. Lo, Utterance through the Hall of Speech
wrathful hath wandered abroad ;
to the Valley of Hearing I drove it forth
hence from me far away.
2. In days of yore the cunning was mine
to move the quern of Song ;
with poetic device and Eddaic skill
I fain enriched each rime.
3. From all these joys now turneth my mind ;
few words shall tell my grief :
nor brave of heart, nor bold am I,
to grapple with rhythmic art.

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4. Small chance of gladness is granted me now ;
I grovel in sorrow's seat ;
life's misery, so hard and long,
checks merriment and cheer.
5. My body's poor hovel is battered and bare ;
all joy hath passed therefrom ;
yet more battered and bare is the heart within ;
sore bale hath wounded its life.
6. He who himself hath tried such trials,
sure this he knows, and more ;
no longer will I tell in words
the anguish of the soul.
7. Though wayward Thought had home returned
to mould the form of verse ;
like the bird that flies against the storm,
so seemeth its home-return.
8. Lo, the bird in its longing eagerness
forward urgeth its way ;
the fell winds drive it far from its course,
and needs must it tarry and rest.
9. Long hath the longing dwelt in my mind,
when my evil lot was eased,
to tell this Saga in *rímur* aright,
that folk might know it in song.
10. Whether good or ill be in story told,
all men may learn therefrom ;
all men may gather good from ill,
and strengthen good with good.

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11. My prelude I protract too long ;
no longer will I tarry :
I pour from bowl the bidding cup—
a loving-cup for all ! *

II

- 1 I let my vessel, Dwalin's hawk, in fiery wind,
sail forth from Saga-land.
2. My crew-mates fain would choose the fair breeze of the south :
a-land I know it well.
3. Lo, much is wanting ; Odin's ragged ferry fails ;
it cannot now be rowed.
4. The gear is loos'd ; the bands fall broken from the planks ;
the ship of Song scarce floats.
5. A sorer need constrains me ; yea, more pressing toil
than smithying Odin's boat.
6. Frost, snow-drifts, breaking up of floes, and moving storms,
hinder my vessel's course. †

III

1. Once more the claw of the eagle of Vindulf
will I urge onward on Bothn's wide sea,
whatsoever, whether weal or woe, may betide me ;
lo, the wood of my vessel is small.
2. Not mine is the skill for the modes of the *rímur* :
unto me Hjarandi did ne'er pledge a draught,
when Gunnloth, the beauteous, gave him to drink
of the mead from the goodly cup.

* *Cp.* Appendix II., p. 202.

† *Cp.* Appendix III., p. 223.

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3. O, the mighty poets of ancient day !
full well they honoured great Odin's mood,
when the richest draughts of Bothn he pour'd
for his guests, and least for himself.
4. In this company here there are scoffers enow ;
they laugh me to scorn ; their praise is their laughter ;
wiseacres, indeed, I know them of yore ;
nor dare I upbraid them withal.
5. Another sort know I, and sure they are here ;
for one short hour they listen perchance,
nought do they the while but find fault with the song,
as it pours from the voice's depth.
6. A third sort follows the story alone ;
content are they if the drift be but clear ;
they care not at all for poetic phrase,
howe'er badly the verse be composed.
7. A fourth sort is here, I trow full well :
how curious are they of my craft !
how ardent their praise of Eddaic hopes !
they give not a thought to the tale.
8. A fifth sort have I seen ere now :
'tis their joy to join the coward crew,
who freely blame all poetic work,
all who tend Poetry's lamp.
9. A sixth sort understand not a word
of Eddaic trope in the land of speech ;
where never a kenning or trope is found,
the poem wins all their praise.

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10. A seventh sort have I oft beheld ;
their looks are fierce and grim to see,
if a keen mind turn to the joys of verse
to solace a lonely hour.
11. All too soon their minds are resolved
that he sings to them more than enough,
if they hear in his verse but a word or a phrase,
they cannot discern at once.
12. How difficult in this world of woe
is mankind's life in every place :
some make us dance the dance of grief,
who feign to be our friends.*

IV

1. Odin's ship may now
creep from the land of speech,
to the snowdrifts of Odin's waves,
blown by Besla's winds.
2. Am I to set afloat
my bark on Odin's lake,
I needs must call to aid
Modsgnir's dwarfish brood.
3. North and South, draw forth
the poor beginner's craft
from the silent shed
on the Sibyl's heath !
4. Get ready the rollers, East !
Leeward, look to the quay !
push her, Draupnir, onward !
Dvalin, bind the mast !

* *Cp.* Appendix IV., p. 227.

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5. Ho, Yell and Yelp, blow fair !
with strong gusts fill the sails !
Enchanter, dip the oars !
bale out, bright Gloi, yare !
.
.
.
.
.
7. North and the Dwarfish Brood
my bidding pay no heed ;
silent are they, and I
on other aid must call.
8. Bragi, help me sing !
help me from thy store !
the blood of Kvasir slain
steep my lips in song.
9. Elves, stand ye stark blind,
strengthen ye my lays !
ye Gods and Goddesses,
vouchsafe to grant me help !
10. Odin's thralls are still :
their silence ill meseems :
my ferry on Odin's sea
I needs must drive alone.
11. But this boon, Norns, I pray—
a happy metre send :
the matter of my rhymes,
stands ready to my hand.
12. All that thought can wish,
on sea and land alike,
make strong this day for me,—
a true day for my verse.

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13. It helps not before men
the Muses' lot to wail;
to kindly women-folk
I give the meed of praise.
14. The Saga in this hall
sits down in guise of Song.
May bale my hearers spare,
all moody grief of soul!
15. Scalds bring here from far
each draught of Bothn's mead;
this Saga, as I trow,
was ne'er berhymed before.
16. Though sorrow's path I tread
through windy halls of earth,
yet all my mind now thirsts
to tell this tale in song.
17. Aright the Saga proves,
when Sorrow dwells with folk,
the mighty cord of grief
is all uncoiled at last.
18. Yet friends I shall ne'er lack,
whatever ill befall;
and so my prelude ends;
O ye fair ladies, list!
19. The Saga now is here!
Bow down, O listening house!
O noble dame, bejewell'd,
my story thus begins!*

* *Cp.* Appendix III., p. 211.

VI

THE last illustrative extract in the Appendices at the end of the volume is from Matthias Jochumsson's Icelandic version of Shakespeare's play. Twenty years ago the translator, an Icelandic parson for some time resident in England, introduced his countrymen to the master-work in Hamlet-literature. Though the more cultivated Icelanders may perhaps appreciate the thought and philosophy of the play, it is questionable whether the folk, unacquainted with the technique of the drama, regard Jochumsson's work as anything but an academic exercise. They probably prefer their more homely *Ambales Saga* and *Ambales Rímur*. The excellent translation is, indeed, a right welcome addition to the mass of Hamlet-literature represented in this book. Though the Senecan machinery of the play may be foreign to theatreless Iceland, at least the framework of Shakespeare's *Hamlet* is to be found, however much distorted, in the *Ambales Saga* and its various Icelandic analogues and derivative versions, all of them, directly or indirectly, indebted to Saxo's story of Amlethus—a story well known to Icelanders long before it reached England through the medium of Belleforest's *Histoires Tragiques*. This is not the place to discuss at any length the source of the English play, or its relationship to Saxo's story; but I may be permitted to quote in conclusion what I have said elsewhere on this subject: In the story as in the play we have the murder of the father by a jealous uncle; the mother's incestuous marriage

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with the murderer; the son's feigned madness in order to execute revenge: there are the vague originals of Ophelia and Polonius; the meeting of mother and son; the voyage to England: all these familiar elements are found in the old tale. But the ghost, the play-scene, and the culmination of the play in the death of the hero as well as of the objects of his revenge, these are elements which belong essentially to the Elizabethan Drama of vengeance. It is of course unnecessary to dwell on the subtler distinction between the easily understood Amleth and "the eternal problem" of Hamlet. Taine has said that the Elizabethan Renaissance was a Renaissance of the Saxon genius; from this point of view it is significant that its crowning glory should be the presentment of a typical Northern hero,—an embodiment of the Northern character:

"dark and true and tender is the North."

Hamlet the Fool;

The Icelandic Saga of Ambales or "Amlothi Heimski."

1 Capítulí.



ONREK hét Kóngur er rédi fyrer Spanja,
Hispanja, Cimbrja, Cúmbja, og mörgum
óðrum Eyum og þjóðlöndum; hann
var Stóraudugur af Gódsi, megtugur ad
5 Fólki og mörgum voldugum undirsátum,
honum þentu margir Eidkóngar hertogar og Jarlar
sem honum adstod veittu med stórri framqvæmd Lóndiñ
ad verja og audæfum safna, var hann og sjálfur hinn
mesti kappi, forsjáll, stór óvinum sínum, enn ljúfur
10 og lítilátur vinum og vitur í ráðum því honum var
stór vitska lánud. Selna hét Drottning hañs, bædi
vóru þaug mjög gömul er Saga þessi gjórdist. Syni átti
konúngur þrjá, vid Drottningu sinni, enn hún var dóttir
Hauks kóns af Hólmssetulandi, og eptir honum hét hinn
15 fyrsti son kóns, annar hét Bálant eptir Fódur sínum,
þridje hét Salman eptir fóstura Donreks kóns. Allir
vóru þeir brædur bardaga menn miklir, og vóru fullvaxta
er kom ad Sögunni.

Enn er Donrek kóngur deidi, skiptust Lónd í Erfdir,
20 og hlotnadist Hauki Spanja; Bálant Hispanja; Salman
vard kóngur í Cimbrja; Bálant stírði Hispanja til dauda
og var hinn mesti kappi, en Haukur konungr bjó
skamma stund ad Fódurleifd sinni, því eirn heidin
kóngur drap hann og tók það Ríki eptir hā, sá hét
25 Málþríant ættadur úr Schytja, á hvörn Saga þessi,
miñist Sídar. Salman var kóngur i Cimbrja, þetta land
liggur á austari Vallands Sýðu og lá undir Róm á þeim
tíma; þar gjórdist Salman bardaga madur bráðlindur,

Chapter I.



HERE lived a king hight Donrek, and he was King of Spain, and Hispania, and Cimbria, and Cumbria, and divers other islands and realms: he was passing rich and mighty, what with his folk and a many brave retainers: many a vassal-king and dukes and earls owed him their service and helped him nobly in his land's defence and in achieving treasure. As for him, he was the hardiest fighter, far-seeing, fierce to foes, yet kind and gentle unto friends, and wise of counsel,—great wisdom was lent him. His queen hight Selina; they both were very aged when this saga befel. The king gat three sons by his queen; she was daughter of Hawk, King of Holstein, after whom the king's first son was named; the second hight Balant, after the king's father; the third Salman, after King Donrek's foster-father. The brothers were all great warriors, and they were grown up when this saga befel.

Now when King Donrek died, the lands were parted into inheritances, and Spain fell to Hawk, Hispania to Balant, while Salman became King of Cimbria. Balant ruled Hispania till his death, and he was a hardy fighter. King Hawk held his heritage but a short while, for a heathen king slew him and usurped his realm; he hight Malprian, by birth of Scythia; the saga will tell of him anon. Salman was King of Cimbria, the which lieth to the east of Valland, and was under Rome at the time; and he there became a fierce-tempered warrior,

CH. I. óvinnannlegur í Sinni og Orustu, enn þó blíður vinum
30 sínum hafði góða Stjórnun so allir unnu honum hugástum
frá þeim mesta til hins miðsta, hafði hann jafnan Sigur
í orustum; hann flekk einrar ágjætrar Drottningar sem
Amba hét, hún var Dóttir Greifa þess er stírdi Burgundíen
í Frakklandi. Salman kóngur unni Drottningu sinni
35 mikid, so hann mátti ei hennar mein vita, og eingum leid
hañ henni móti að gjöra; mjög voru heidurlegar samfarir
þeirra hjóna hún var spök í gædi og hlíðiñ sínum herra,
þar með svo skinsóm að hún þókti stórvitur, allir létu af
henni mikid og hennar ráðum og unnu henni hugástum,
40 bætti hún í mörgu ráð kóngs. Ei hafði kóngur leingi
verid ásamt henni, áður enn Drottning fæddi eitt Svein-
barn frídt og gófugt, var það borid firer kóng uppá það
hann skildi þess nafni ráða, en kóngur lét. barnid vatni
ausa með Skírn kristinna maña, og óðladist Sveinniñ
45 nafnid Sigurdur, því kónguriñ hafði kristinna manna Trú
eptir Pávans reglu haldi, og þaug lönd sem um var gétid
utan Spán, hvörja Málþríant kóngur frá kristni kúgadi,
sem áður er sagt.

2 Capítulí.

Þú líða so stundir til þess Drottning varð þúngud í
annad sinn, enn þar í Landi kóngs var ein Valva
eda vísinda kona, kominn af miklum ættum, og sjálf var
hún mañleg í sínu háttalagi; enn so var hún gríð í Skapi
5 að öllum stóð ótti af henni, hér með var hún fjölkunnug og

alike indomitable of will as invincible in warfare, yet therewithal gentle unto friends; his was a righteous rule, and he was beloved of all, the greatest and the least; in battle he never failed of victory. He took to wife a noble dame, Amba by name, daughter of the Duke of Burgundy in France. King Salman greatly loved his queen, and suffered her to take no hurt, nor brooked he aught a man might do in her despite: their wedded life was of honourable accord; she was of gentle mood and yielding to her lord, and therewithal of so discerning mind that men deemed her passing wise; all marvelled at her and at her wisdom, and they loved her from their hearts; oft-time she saved the king from error. They had not been together long when the queen bore a man-child, fair and noble, and the child was brought afore the king that he might give it a name; the king let besprinkle it with water in Christian baptism,—for the king kept the faith of Christian men after the papal rite,—and the boy was given the name of Sigurd, and therewith the lands afore-named, save Spain, the which King Malprian cowed from Christianity as has been told.

Chapter II.

Now time passed and the queen was with child a second time. But there in the land of the king was a spae-wife or wise woman, come of high descent; she was not of elfin-kind, but so grim withal that folk were adread of her, and she was eke a great clerk of necromancy

forn að morgu, hún var ættud austan úr Gardaríki, og hafði víða farid um nordurlönd, og í stórum virdingum haldið verid af kóngum og mikilsháttar höfðingjum, því hún var jafnan sókt þá kónga Drottníngar og frægra manna Frúr

10 skildu börn ala, uppá það hún mælti fyrir um Barnaþa lán og lukku, hvað] optast þókti mikid eptir gánga; varð hún af þessu stóraudug og mjög ríkilát. Enn er Amba Drottníngól sinn Son er firr var gétid, var ei Valvað tilqvódd yfir Drottníngu að sitja, sem þá var plagsidur, af

15 hvörju Nornin fékk reidi mikla í sitt brjóst, og þessa sína fólsku magnaði hún með Fjólkingi. Enn er leid að Sængurlegu Drottníngar, gjórdi Valvað sér ferd til borgar kónungs, og sá svo til hún hitti Drottníngu í hennar Listigardi, þá mælti Valvað til hennar: Lukka þín og

20 listileg æfi stendur nú í besta blóma; enn þú skalt þar að higgja, að áður langt líður skalt þú missa allt þetta utan lífid eitt; kóngur þín mun í Strídi drepinn verða, því honum skulu eingið vopn bíta meiga nær hann berst við óvini sína, so skal og líka þinn Son fá Svívrðilegan

25 dauda, og so mun að þér þreyngt verða, að þér mun dauðin lífinu æskilegri þikja, enn sá þinn Sonur sem þú medgeingur mun þér að lífillri gleði verða, því hann skal öllum fífl sínast; hef eg optlega mætt Sæmdum hía ædri höfðingjum enn þid erud, og hafa mig aldrei forsmáð

30 enir ædstu menn og höfðingjar auk heldur mínir líkar, enn þid mikid; enn ykkar metnadur mun lægdur verða. Vid þessa Forspá Vólvunnar hriggdist Drottníng mjög, gékk firr kóng og sagði honum frá öllu þessu. Kóngur

and of ancient lore ; she was sprung from the eastern realm of Gardar, and had fared through northern lands, and was held in worship of kings and noble chiefs, for she was sought whenas queens and the wives of famous men were a-nigh child-bearing, that she might bespeak the children's fate and fortune, the which men deemed followed her spells mostwhiles at least ; wherethrough she grew mightily rich and very masterful. Now when Queen Amba bore the aforementioned son, the witch was not besought to sit by her as was the wont ; whereat the witch waxed very wroth, and she enforced her wrath by magic spells. And when the time was nigh the queen should be abed, wended the witch to the palace of the king, onward till she met the queen within her pleasaunce, when she greeted her thus :—" Thy fortune and thy life's delight stand now in fairest bloom, but lay this to heart that ere long thou shalt lose all save life alone. Thy king shall be slain in war ; of his weapons none shall strike home when he fights against his foes ; thy son too shall meet a death of shame, and so hard shall it go with thee that death shall seem thee dearer than life ; and that son of thine thou goest with shall be of little joy to thee, for all men shall hold him witless. Ofttimes have I met with honour from princes higher than ye be, and the greatest of men and chieftains have ne'er slighted me in anywise, much less my peers, but ye two have done so exceedingly,—but your pride shall be brought low." At this foreboding of the witch the queen was sorely troubled, and she went afore the king, and told him of all that had passed. The king

CH. II. gjórdist miðg grimmur í Skapi, kalladi á með sína, og
35 baud þeim að taka Völvuna til fanga, og láta hana deyja
einum skammarlegum dauda, enn Drottning mælti: Ei er
ból vort bætt að heldur, og sjái ei valvann ráð við raunum
vorum, þá mun það ei óðrum takast, sérdeilis ef henni er
nokkur vinskapur gjórdur. Kóngur mælti: þeinkir þú
40 af þeim illa anda muni oss vinskapur veittur so okkar
Sonum gagn að verdi? Drottning mælti: til mun eg
freista, og skulum við Völvunni veitslu gjöra með stóru
yfirlæti og stórum flegjöfum, vil eg nú kóngur að þú
filgist með mér til hennar þess erindis. Kóngur svaradi:
45 að sá hinn versti andi skildi til heðar í síð stad gánga.
Gékk Drottning þá frá kóngi á fund Völvuðar, enn gjórdi
sig þó blíða í máli þó dýpur væri með sjálfri sér er hún
fað nornina, var hún þá búin til burtferdar; þá mælti Dr.
til hennar: Af óvitsku minni hef eg það gjört að leggja
50 óvyrðing á þig, vil eg það nú gjarnan bæta, býð eg þér nú
vinsemd vora með veitingum og veitslugjörðum, og öllum
Sóma er vér meigum þér veita, vil eg þú dveljest hér með
oss þar til mitt fóstur er í heimin fædt. Valvan mælti: ei
mun eg þetta þiggja, því seint verður þér þín Slis að bæta,
55 enn eg mun aptur koma nær þín Sængurlega hefst, og
muntu þa ei þurfa að mér að spyrja, skildu þær að so
mæltu, og fór Valvan leið sína. Enn er Drottning
kénndi sér Sóttar, kom Valvan aptur, og var þá ódrúvisi
í hátt en áður, uppá sitt Skapfar; tók Drottn. blídlega
60 við henni, en nornin síndi á sér mestu maðþíðu, og lagdi
Drottningu í eina ágjæta Sæng. Drottn. hafði lánga

grew very wroth, called his men to him, and bade them seize the witch and let her die a wretched death, but the queen spake :—" Our bale is not thus bettered, for an the witch sees not remedy for our woes none other will avail, and more belike, if some friendliness be shown her." The king said : "Dost thou deem that from that evil sprite aught of friendship will be shown us for our son's avail?" "I will assay it," said the queen, "and let us spread a banquet for the witch with great pomp and largess, and I would now, king, that thou go with me to her on this errand." The king made answer that the worst of sprites might to her in his stead. The queen went then from the king to seek the witch, and made her blithe of speech, though her heart was sad within. As she reached her the witch was journey-bound ; the queen said to her :—"From my want of wisdom have I done this to put dishonour on thee, and I would fain now make amends, and I offer thee our friendship and gifts, and feasts, and all the worship we may show thee, and I would that thou bide with us here until my child be born into the world." The witch said :—"This I shall not grant, for it will be long time ere thy folly may be mended, but I shall come again when thy child-bed begins, and thou shalt then not need to seek me out." Thus they spake and the witch went her way. And when the queen knew her sickness near, came the witch again, and she was then otherwise than she was erst, in her temper to wit. The queen gave her a blithe welcoming, and the witch was wondrous tender with her, and placed her on a stately bed. The queen had a long

Sótt og harda, enn fæddi þó um sídir eitt Sveinbarn, var það mjög stórt og óásjálegt með dökkvum Skinns-lit, og broddhærdu hári kolsvörtu, enn þó í augunum dægilegt.

65 Drottn. lét bera Sveinin firir kóng, enn hann varð við það mikid stiggur og hriggur og skipadi með hasti barnid í burtu bera, vildi hañ einga Sæmd Sveininum veita eda neitt nafn géfa, enn þó allra síst Völvuna augum líta, eda neinu góðu við hana skipta, hvað Drottn. stórū hriggdi ;

70 en Valvañ filltist upp með grímdar reidi við þetta, þókti og öllum kóngi þetta ósæmilega fara. Valvan þjónadi Drottn. með mestu kostgjæfni, og leiddi hana af Sæng á venjulegum tíma, dvaldist hún þar síðan í 3. mánudi, baud Drottníng henni þar vist alt til dauda dags, edur

75 svo leingi sem hún piggja vildi. Valvan qvad sér annað lagid verda. Leisti Drottníng hana út með stórum gjöfum, svo Völvuñi fiell hid besta ; enn á þeim deigi er valvañ vildi í burt, gékk hún inní hús það sem Drottníng var í, og barnid fóstrad, hélt Drottn. á sínum unga Syni og

80 lagdi hann á brjóst, gjórdist valvā þá dōpur því henni var ordid vel við Drottníngu vildi hún qvedja hana. Þá mælti Valvañ til Drottníngar : eingum hef eg ofreid vordid nema þér, og illa hef eg firir þér og þínum Spád, hvað ei má bætast, valda því forlōgin ein, og rædur þeim sá mōnnunum

85 er máttkari, enn á þína mañgjædsku er mér skildt að mynnast, og skal þessi Sonur þinn þín að nokkru njóta, hañ mun verda Sómi allrar ættar sinnar, þú skalt hōnum nafn géfa af nafni þínu, því hañ mun þér og módur frændum sínum líkjast, síðan kysti hún Drottníngu og Sveinin

sickness and hard, and bore at length a man-child, the which was very big and unsightly, dark-skinned, and with bristle hair, black as coal, yet beautiful by reason of his eyes. The queen had the boy brought afore the king, but he became thereat most cross and heavy, and forthwith bade them take the child away; he would pay the child no heed, nor give it a name, but least would he set eyes upon the witch, or have aught friendly dealing with her; whereat the queen was sore aggrieved, and the witch was filled with grim anger; and all men deemed the king's behaving was unseemly herein. The witch nurtured the queen with greatest care, and brought her from her bed at the wonted time; she tarried there thereafter for three months, and the queen bade her live there to the day of her death, or so long as she would: the witch said something else was toward. The queen sped her with rich farewell-gifts, and the witch was well content; but the day the witch was going thence she entered the chamber where the queen abode and where the child was fostered; the queen was holding her little son in her arms, at the breast; the witch grew sad, for now she felt tenderly towards the queen; fain would she bid her farewell. Said she to the queen:—"To no one have I been angered out of all measure save to thee, and evil have I boded for thee and thine. This may not be bettered, for fate above rules, swayed by Him who is mightier than men, but 'tis meet that I should guerdon thy kindliness, and this son of thine shall profit of thy merit somewhat at least; he shall be the honour of all his race: thou shalt name him after thine own name, for he shall favour thee and his mother's kin." Then she kissed the queen and the boy,

CH. II. grátandi, og mælti : mín tóm lofan mun hann lítid stidja ;
gélkk sídan burtu ; en Drottníng sat eptir hiá Barns
vögguñi og hrærði hana barninu til værdar ; blés Drottn.
þúngum anda af sínu rauna efni, og nefndi Sveinin
Ambales ; ólust þeir kóngs synir nú upp í Ríkinu ad
95 öllum hlutum ólíkir, Sigurdur var mikid frídur álytum
og hardgjedjadur, so hann lét sinn hluta firir aungvum
mañi, var hann ad mentum og íþróttum hinn frægasti
og framasti. Ambales var ósélegur ad öllu og miklu
stærri bróður sínum, hañ vildi aungvuñ mañi hlída né
100 neitt gott nema, heldur var hann hinn þrjótskasti vid alla,
hann var útlima stærri ódrum mönnum, honum sáu með
fæsta jafna ad öllu háttalagi, var hann af hyrdinni og
jafnvel kóngi sjálfum kalladur Amlóde. Lidu so fram
Stundir til þess Synir kóngs vóru añar 10 annar 8 vetra,
105 og á þeim árum bar ei annad til tíðinda enn seigir.

3 Capítulí.

ÞAD seigir í sögu þessari, ad á þeim tíma hafði sá
kóngur ráðid fyrir Skytja er Soldan hét, argur heidíngi
og mjög grímuur í skapi, sá ad margar orustur háð hafði
med Stórum Sigri, hañ átti þrjá Sonu vid Drottníngu
5 sinni, hét hinn fyrsti Tamerlaus, annar Málþríant sá er
drepid hafði Hauk kóng og íntekid Spán sem firr seigir.
Þridje hét Fástínus, allir vóru þeir hinir grímuustu víkíngar,
so hvar þeir herjudu, komst einginn heill undan þeim ;
enn eptir dauda Soldáns kóngs, vard Tamerlaus kóngur
10 í hañs Stad, var Fástínus med bróður sínum, og bar hañs
Sigurmerki í orustum, þókti flestum þeir brædur vera

weeping the while, and said:—"My mere promise will stand him in little stead." She then went her way, but the queen sat still beside the cradle of the child, rocking it to soothe the child; heaved the queen a deep sigh from her troubled breast and called the boy Ambales. Now the king's sons grew up in the realm each unlike the other in all things. Sigurd was passing fair to look on, and hard-tempered so that he yielded no whit to any man, and in all skill and cunning he was most famed and foremost. Ambales was all unsightly, much bigger than his brother, would hearken unto none, nor learn aught good; but was most stubborn with all men; he was larger-limbed than other folk; in all his ways he seemed to have but few his like, and the courtiers and the king called him Amlode. So time passed till the king's sons were ten and eight years old, and in these years nought befel but what is told.

Chapter III.

THE saga tells that at this time a king ruled Scythia, and his name was Soldan, a vile paynim, exceeding grim of temper; he had waged a many wars with mighty triumph; he had three sons by his queen, the first hight Tamerlaus, the second Malpriant, he who had slain King Hawk, and had won Spain as has been told, and the third Faustinus. They were all the fiercest vikings, and whereso they harried no man escaped them whole. After King Soldan's death, Tamerlaus reigned in his stead, and Faustinus stayed with him and bore his standard in the fight, and most men deemed that these two brothers were

CH. III. óyfírvinnanlegir. Tamerlaus kóngur var bræðrum sínum
mjög ólíkur bæði að ásínd og Skaplindi, hann var spakur
í gæðsmunum, en þó gæðstránger; þar með ráðgjætið og
15 hinn mesti kappi. Allir voru þeir bræður bardaga með
miklir þeir herjudu víða og höfðu jafnan Sigur. Tamerlaus
kóngur gjörði herför til Fenedí borgar og bræður hans
með honum, þar gjörðu þeir mikinn Skada bæði með
manndrápum og ráni, so borgar menn sigrudust enn
20 sumir flýðu, og í herför þeirri náði hann einnri ágjætri
Jómfrú, hvort ed þar í landi var hin dæilegasta, hún var
Dóttir kóns Artabani er þar hafði áður kóngur verid,
og nú var andadur, enn að henni feinginni, létti hann
orustum og hjelt heim aftur í Schytja, og sem hann var
25 heim komið, gjörði hā brúðkaup sitt, og bað þángað
vinum sínum og höfðingjum; varð þessi ágjæta Jómfrú
frá sínum vilja að gánga og hans Drottning að heita;
kóngur gjörði vel til hennar og unni henni allmikid, lét
hana halda sínum Sidum og Trú alt til dauda, því hún
30 var vel kristið og dírkadi sannan Gud, enn kóngur
dírkadi Skúrgod, fiell þeim þó allvel hvortu við annað;
kóngur lét alt eptir henni sem hún óska vildi. Dóttur
áttu þaug eina barna, hún líktist móður sinni til ályta og
atgjórfis, og verður heðar gétid síðar í þessari Sögu.

4 Capítuli.

FÁSTÍNUS var nú í Schytja með bróður sínum og var
hans landsvarnar maður sem firr er sagt, enn er
hann hafði verid með kóngi 5 vetur, mælti hann eitt sinn
við bróður sinn Tamerlaus: Nú beidist eg af þér svo
5 margra Skipa og manna sem mér sjálfum líkar; því eg
vil fara hédan burt og abla mér Ríkis, vildi eg einhvör
rýmdi fyrir mér Sæti sem máttugur væri. Tamerlaus

invincible. King Tamerlaus was all unlike his brothers in his looks as in his temper; he was of gentle mood, yet firm, and wary in counsel, and the greatest warrior. All these brothers were mighty fighters, and harried far and wide, and ever achieved victory. King Tamerlaus made a raid on the city of Venice, his brothers with him; they wrought great havoc there by pillage and by slaughter, so that the folk was overborne and some fled, and in that raid he took a goodly maiden, the comeliest in the land, daughter of King Arbatan, aforetime king there, but then dead, and having won her, he left off warring, and betook himself to Scythia, and when he was come unto his home, he made his wedding, and bade thereto friends and chieftains, and this fair damsel had, maugré her will, to be his queen. The king bore him well toward her, and loved her much; he let her keep her ways and faith even unto her death, for she was true Christian and worshipped the true God,—but the king was a worshipper of carven images,—and they were well accorded, and the king yielded to her in all she wished. Their one child was a daughter; she favoured her mother both in looks and graces, and she will be spoken of later in the saga.

Chapter IV.

JAUSTINUS was now in Scythia with his brother, and was the seneschal of all his land, as has been said afore; he had been with him five years, when on a time he spake thus with his brother:—"Now ask I of thee ships and men as many as I deem fit, for I would hence abroad and get me sovereignty, and make some man of might void me his seat." King Tamerlaus

CH. IV. kóngur mælti: Eg vil fá þér 80. Skip, velbúið ad Fólki
og fararkosti og öllum útbúnadi. þetta líkadi Fástínus
10 og bjóst snarlega til Ferdar, þakkandi bróður sínum
tillögurnar, og ad Skilnadi qvóddust þeir blídt. Tók nú
Fástínus ad sér Skipið med Fólkinu, leýstu upp atkéri
og Sigldu síðann Skipunum nordvestur í heim, seigist
ei af hañs ferdum firr enn hann tók hófn vid Spaníen,
15 gékk þar á Land med lid sitt, og lét setja Tjöld á frídri
Foldu, og sem Málpríant kóngur Spyr þessar nýlundir,
bíóst hañ med hyrd sína á fund vid komumenn, og hittust
þeir brædur med miklum kjærleika, geingu svo heim
ad höllinni til góðrar veitslu, Sagdi Fástínus þá kóngi
20 áform sitt, og bad hann á eitthvört það kóngrs ríki
ad vísa sér sem hónum mætti vel sóma, því hañ
sagdist eigi vantreysta sínum frægðum það undir sig
ad leggja.

Málpríant kóngur mælti: hér allnærri liggur eitt
25 ágjætt land er Cimbría heitir, hvört ad heldur Salman
kóngur hann á hina ágjætustu Drottningu, þángað skal-
tu snúa lidi þínu, og það mun þér til Sóma og Sigurs
verða. þá mælti Fástínus: hjá yður þarf eg lid ad fá
og hesta til bardaga í þá herför. Kóngur mælti: þér
30 skal til reidu er kjósa vilt, því mér er áhiggjusamt um
þá brædur ad þeir muni hefnda leita á mína hönd þar
þetta ríki er þeirra Födurleifd. Fékk kóngur honum þá
alt er hann til kalladi bæði menn og hesta og annað
fleira, þar med gaf hann honum eirn ágjætann hest er
35 Stýrus hét, hann hafdi kosti so góða ad í Landinu var
ekki annar slíkur; hér med tvo mikla kappa Cimbál og
Carvel ad nafni, þakkadi hann kóngi ráð sín og tillögur

replied:—"I will give thee eighty well-rigged ships, with men and gear and all appurtenance." This pleased Faustinus well, and he got him ready to depart; he thanked his brother for his help, and their farewell was joyous. Faustinus took now in command the ships and crew, weighed anchor, and sailed north-west out into the world. There is nought to be told of his journey till he took to harbour in Spain; he landed his force there and let his tents be pitched in a fair field; and when King Malprian heard the news, he made him ready with his court to meet the comers; and the brothers met with great love, and they went home to the hall unto a goodly feast. Faustinus told then the king his quest, and bade him tell him of some realm befitting his degree, for he mistrusted not his power to conquer it.

King Malprian replied:—"There lies quite near a goodly land, Cimbria by name; King Salman holds it; he has the goodliest queen; thither shalt thou turn thy way, and it shall bring thee worship and triumph." Then spake Faustinus:—"From thee needs must I have men and horses for battle in this war-raid." The king said: "All shall be in readiness whenever thou wouldst have it, seeing I am troubled lest the brothers should avenge them on me, for this realm is their inheritance." The king thereupon granted him all he required, both men and horses, and much beside; he gave him too a noble horse hight Styry, so choice that in all the land there was not such another, and eke two mighty warriors, Cimbale and Carvel by name. And he thanked the king for his rede and his aid.

CH. IV. hieldt so lidi sínu með miklu dramblæti í Simbríam, hafði
 hañ 20,000 manna, lét hañ ei firri af enn hañ kom til
 40 borgar Salmans kóngs er Mordia hét, hún var sterklega
 biggd með miklum Turnum og glæsilegum múrum af
 Gulli Silfri og gimsteinum forkostulega þrútt; þar lét
 Fástinus reisa Tjöld sín með harki og stóru rembilæti, og
 firr enn hann gékk til vista sendi hann 12 menn til
 45 Salmans kóngs með sín erindi, hét sá Metflus sem oddviti
 þeirra var, og er Salman kóngur sat yfir bordum, geingu
 þeir í höll hans, tók sá til máls sem firir þeim var og
 sagði: Höfðingi þessa lands má láta af kosti sínum og
 veraldar glaum, því hann mun verða þó hañ vilje ei, hér
 50 er komin stórmegtugur kóngssonur af Schytía, hañ býður
 þér, kóngur! að þú fáið mér í hendur Córónu þína og
 Drottníngu að eg honum það hvórttveggja færi nú þegar
 með mér, áñars muntu innan annarar Sólar hlióta að láta
 líf þitt og þína manna, sem og eirnin land og allar eigur,
 55 skal þig með Smán og háðúng á gálga heingja, enn láta
 þig þó sjá áður ófagnað mesta á meðferð þinna kristinna
 manna. Kóngur varð miðg reidur við ord hañs og mælti:
 Að öðru skal þér og þessum hundi verða, enn ei hyrði eg
 minni frægd né framgaungu firir þér að hrósa, og skal sá
 60 þjófur er þig hínagð sendi þetta að fullu kaupa, og far þú
 með það frá mínum augum, áñars mun eg þín bólvadan
 kjapt með daudanum aptur binda. Þá varð Methúlus
 grímur mjög, greip eitt Spjót og vildi hæfa kóng, og lagði
 til hañs, enn kóngur tók Spjótið með hendiñi á lopti, og
 65 Skaut því aptur til Methúlusar, kom það firir brjóst hönum,

So he went with all his host in great array toward Cimbria; he had twenty thousand men; he stayed not till he reached a certain city of King Salman called Mordia; it was strongly built with huge towers and shining walls, wondrously adorned with gold and silver, and with precious stones. Faustinus let pitch his tents there with great tumult and overweening noise, and before he betook himself to food, he sent twelve men to King Salman with his message. Methulus was the name of their leader. Now as King Salman sat at the board, they went into his hall, and their leader spake as follows:—

“The lord of this land must yield up his state and worldly pride and glory; needs must he do so, though he wish it not; there is come a mighty prince of Scythia; he bids thee, king, deliver up into my hands thy crown and queen, so that I take them both along to him forthwith, else shalt thou be doomed within another sun to lose thy life, and thy men’s lives, and thy land too, and all thou possessest, and thou shalt be hanged with shame and infamy upon a gallows; but first shalt thou witness to thy greatest dole the torture of thy Christian men.”

At these words the king was very wroth and said:—

“Thou and this dog shall have another tale to tell than this,—but it would not become my fame and feats of war to vaunt them before thee,—and the thief that sent thee hither shall pay for it to the full, and go thou with this from my sight, else must I bind back thy accursed jaws in death.”

Then Methulus grew very fierce; he grasped a spear to strike the king, and thrust at him, but the king caught the spear aloft, and shot it back at Methulus; it struck his breast and

CH. IV. og í gegnum hann so hann fiell daudur nidur. Filgjarar
hañs tóku til vopna, og urdu nokkrum að bana, lét
kóngur drepa þá alla nema eirn, hann komst undan til
síns herra, og sagði honum erindis lokinn og lát sinna
70 manna. Og er Fástinus heirdi þetta, æpti hann grímliga
með háum hlióðum, og uppfylltist með ofurstórum heiptar
hug, sem og allir hañs menn, geingu þá inní Tjöld sín til
náða og vista og sváfu af um nóttina.

5 Capituli.

OG er Salman Kóngur var nú þessara tíðinda vís orðiñ,
brá hañs Skapi mjög, lét hann um nóttina lid sitt
búast til bardaga; ei hafði hann innan borgar fleira vígra
manna en 7000, alt var það vald lid. Þrjá kappa hafði
5 hañ sem langt báru af öllum óðrum, hét eirn þeirra Hlés,
annar Victor, þriðje hét Gamakel, hann var leindar ráð
kóns, og var þeirra mestur að vitsku, abli og frægdum, er
nú vopnabrák í höllinni um nóttina. Ekki kunni kóngur
lidi að safna vegna ofnaums tíma og óvina nálægðar. Að
10 morgni var Salman kóngur albúiñ með það lid sem innan
borgar var, bað hann mönnum sínum að vera vel
hugudum og vígmañlega að berjast og sagði: Ei skulum
vér hræddir vera, heldur qvíðalaust mæta óvinum vorum,
og úthella blóði þeirra heidnu hunda, og þá meñ sem hér
15 voru drepnir af þeirra lidi skulud þér á gálga heingja
gagnvart hertjóldum heidíngjanna þeim til ofraunar,
og þótt eg láti líf og land í Stríði þessu, þá skal
mig þó eingin hræddan sjá, látum góða fregn af oss
fara. Svo var gjört við þá dauðu sem kóngur bað,

pierced him through, that he fell dead to earth. His fellows seized their weapons and caused the death of some, but the king had them put to death all save one, who got safe to his lord and told him the issue of the errand, and his loss of men. And when Faustinus heard it he groaned aloud fiercely, and was fulfilled with rancour, as were his men; they went then to their tents to rest and to refresh them, and slept the night through.

Chapter V.

Now when King Salman was ware of all this, he was passing wroth. He bade his host garnish itself at night. Within the city he had but 7000 men of arms; they were all picked men. Three of his warriors were far above the rest; one of them hight Hles, another Victor, the third Gamaliel; he was the counsellor of the king, and was the greatest of them in wisdom, strength, and fame. There was now a great clattering of weapons in the hall during night-time. The king might not muster an army, for the time was short and the enemy was at hand. On the morrow King Salman was ready with all the troops which were within the city; he bade his men be spirited and to fight like warriors, and said:—"Let us not be afeard, but meet our foes right dauntlessly, and pour out the blood of the heathen dogs, and hang ye on a gallows even in sight of the heathen's tents the men of their host that were slain here, so as to tare them on, and though I lose life and land in the strife, yet none shall see me cowed. Let a good report of us go forth." So was done with the dead as the king bade.

CH. V. Reid hann nú með öllu lidi sínu á Slietta völlu gegnt
20 herbúdu heidíngja, var það mjög snema, Skikkadi hann
lidi sínu að hentugleikum, og skipar þar hvörjum manni
er honum best þókti. Bar nú Hlés merki kóngrs hægra,
enn Victor vinstra handar, enn Gamaliel bar höfudmerki
25 kóngrs í brjósti Filkíngar, enn kóngur sjálfur var laus
með því valdasta lidi að stirkja Filkíngar hvar við þurfti.
Var nú Salman kóngur albúin til bardaga með sínu lidi.

6 Capítuli.

Þú sem heidíngjar vakna í sínum herbúðum, sjá þeir
herlid kóngrs og æstust af mikillri grímd; Fástínus
æpti nú heróp mikid, og skikkadi lidi sínu til bardaga;
var þá aðgáangur mikill sem hann hafði menn sína að
5 eggja og frámgaungu að skikka. Sjálfur stóð hann í brjósti
Filkíngar, en Címbal til hægri og Carvel til vinstri Síðu,
og sem hann var albúin, gullu lúdrarnir alla vega, og
slóst síðann í harda orustu, Skutu menn first handbogum,
vart örva hríd so mikil og Svört að ei naut Sólar á meðan,
10 so var Skotid Spíótum og létu-margir líf sitt firer þeim,
þá þessari Skothríd liñti, tóku menn Sverd og drápu nidur
á tvær hendur, var þar öllum Frid lokid á báðar Síður.
Fástínus og hans menn sóktu bardagan ákaflega, enn
kóngur og lid hans vardist vel ok frækilega og stóð
15 fyrir so all lítid gékk á hans lid enn heidíngjar drápu
hrónnum. Enn er Fástínus sá að sínum her gékk að
óförum, brautst hann fram og vard margs mañs bani.
Þetta fær að líta Hlés hinn Sterki, og setti hestinn á
rás, enn sökum þess að ofurebli var við að eiga vegna

He rode forth now with all his company to a certain plain over against the war-booths of the heathens. It was yet very early. He dressed his host and set each in his proper place as time would best allow. Hles bore the king's standard on the right, Victor on the left, while Gamaliel bore the king's chief standard in the van of the troops; the king kept himself free, and went with his best chivalry, so as to aid his men wherever there was need. King Salman was now ready with his army for the fight.

Chapter XX.

Now as the heathens woke in their war-booths, they saw the army of the king, and were filled with great fury: Faustinus raised a loud war-whoop, and dressed his men for battle. There was much ado, what with egging on his men and ordering their advance. He stood himself in the van of the troops, Cimbál being on the right, and Carvel on the left; and when he was arrayed, trumpets were sounded on all sides, and thereafter there was hard fighting. First they shot with hand-bows, and the storm of arrows was so thick and black that during that while the sun was darkened; then they shot with spears, and many lost their lives by them; and when the shower of darts had ceased they seized their swords and struck men down on right and left; all chance of peace was ended then on either side. Faustinus and his folk sought battle keenly; the king and his men warded themselves right well and valiantly, and stood so firmly that they were but little worsted, while the heathens were slain in heaps. Now when Faustinus saw his army in discomfiture, he darted forward and was the death of many a man. Hles the strong was ware of this, and spurred his horse, but overwhelming hosts opposed him, for the

CH. VI. lids munar, kunni hann ei til Fástínusar að ná, því
20 herlidid vafdist fyrir honum og filkti sér í kríngum hann
með ofsa miklum, enn Hlés setti endilángt Skeid gegnum
Filkingarnar og hrakti Fólkið alla vega, fiellu fyrir honum
æði margir, jafnan hafði hann 6 í höggi hvörju, og
25 hieldust nú ei heidingjarnir við, so allur sá Filkingar
armur ridladist. Þetta sér merkis maður Fástínusar er
Darius hét ættadur utaþaf Blálandi, keirdi hann hest
sinn á móti Hlés, og er þeir fundust, varð hardur
aðgángur, áttu þeir lánga sókn og harda, so hvörungur
30 vað annan, enn Hlés neitti alldjarflega vopna sinna,
reiddi Sverd sitt og hjó til Darjusar, kom það í midjan
Hjálmin, og klauf Darjus að endilaungu og Essid með,
og nam stadar í jörðu; féll nú merki Fástínusar, enn
Filkingið var rofin. Þetta fær að líta Cimbal, og reid
35 þegar fram að Hlés, og hjó til hans með mikilli grímd,
enn Hlés bar Skjöldið fyrir sig, tók nú Sverdid Skjöldin
í Sundur um þveran mundridan, og fékk kappin Sár á
Lærid. Hlés reiddi nú aftur Sverdid sem hardast hann
kunni, kom höggid á Hjálmin þveran; so aftók bardid
40 og brinjuna á brjóstinu og höfudid af hestinum fyrir
framan bógana, fiell nú Cimbal með Hestinum dauðum;
í því bili kom Fástínus að sem órskot á sínum góða
hesti, og setti Sverdid á háls Hlés so aftók höfudid, og
hraut það langt útá völinn, og fiell hann so við góðan
45 ordstír, voru það 300 manna sem hann hafði drepid;
Cimbal tók hest hans og reid í bardagan. Sem Victor
sá nú bróður sinn fallin, blés hann af mikilli reidi, og

numbers were unequal, and so he might not reach Faustinus, the army trammelling his way and arraying itself around him most furiously. But Hles went at headlong gallop through the lines of battle, and scattered folk on every side, and many fell before him. He slew six at every stroke, and the heathens could not now maintain their stand, and the whole of this wing of the army was broken up. This was seen by one of Faustinus's men, hight Darius, sprung from Blue-land; he spurred his horse at Hles, and when they met there was a mighty tussle. They had a long fight and hard, and neither overcame the other, but Hles made bold use of his weapon; he raised his sword and struck at Darius, and the blow struck the helm right in the middle, and cleft Darius downward from the head, even through his horse, till the sword stuck in the earth; the standard of Faustinus now fell, and the battle-line was riven. Cimbal espied this, and rode forthwith 'gainst Hles, and struck at him in great wrath; Hles warded himself with his shield, but the sword cut the shield atwain athwart the handle, and the knight was wounded in the thigh. Hles then raised his sword again as swiftly as he might, and the blow struck Cimbal's helm athwart, so that the helm was cut through, and the burnie at the breast, and the head of the horse, right at the withers, and Cimbal fell with the dead horse. In that same moment came up Faustinus, like an arrow from the bow, upon his goodly horse, and set his sword at the neck of Hles, so that the head was smitten off, and it rolled far out into the field, and he fell with fair fame, having slain 300 men. Cimbal mounted the horse of Hles and rode into the battle. Now when Victor saw his brother fallen, he roared in his fury, and

CH. VI. beitti Sverdi sínu alldjarflega, var hann ordin mjög
módur af ákófum bardaga, enn ei ad síður herdti hann
50 framgaunguna til hefnda, so hvar sem hann fór, héldust
aungvir vid, drap hann á tvær hendur og hlód mjög háa
valkésti, og felldi 8 menn í hvörju höggi, komu þeir
færstir flóttu vid sem fyrir honum stódu; honū mætti
Risi eirn mikill vexti og herdabreidur, sá hét Rosó,
55 Strids-eggasi bar hann þunga í hendi, reiddi Risin hana
sem hardest hann kunni, stefndi höggid á kappan, stókk
nu Victor undan úr Söðlinum, so hesturin dó af því
þunga höggi, Victor hlióp á Risan og hjó af honum
hendurnar í olbogabótū varð þá óxiñ laus, greip Victor
60 hana í loptinu og setti í höfud Risans, varð það hañs
bani, því óxin hljóp öll á hol í búkiñ, var nú dúnkur
mikill þá Risin fiell. Victor sest á hest hans og bardist
alldjarflega. heidíngjar gjördu ákafa hríd ad Victor í
risans hefnd, enn hann reid sem hardest í gégnum lidid.
65 Carvel sér nú hvar Victor ríður, og felldi ótal manna,
hleyðpir hann Essinu eptir honum og kom á bak til vid
hann og lagdi Spjótinu í herdar honum so út um brjóstid
gékk, fékk nú Victor dauda lag, hañ fañ það á sjálfum
sér, snéri vid hestinum og bar sig enn merkilega,
70 haldandi merki kóngs uppi med karlmennsku, og reiddi
Sverdid sem hardest til höggs, kom höggid á hjalm
Carvels, enn hañ var so traustur ad ekki biladi, enn
so var höggid þungt, ad Carvel fiell af hestinum í
óvit. I sama bili kom Fástinus ad því hann sá þeirra
75 vidskipti; neitti Victor enn nú vopna sinna, og varði sig

plied his sword right dauntlessly. He was much aweared by the hand-fight, but none the less he fared forth hardily for vengeance, so that where he came none might withstand him, and he slew men on either side, and heaped huge piles of slain: he laid low eight men at every stroke; but few had chance of flight of those who stood before him. He was met by a certain giant, mighty in stature, and broad of shoulder, who was called Rosó; he bore a heavy battle-axe in his hand. The giant hove it up with all his might, and aimed the stroke at the warrior, but Victor leapt from out his saddle to escape the stroke, and his horse died from the heavy blow. Victor now sprang upon the giant and smote off his arms at the bight of the elbows. The axe was then set free, and Victor caught it aloft and drove it into the giant's head, and that was his death, for the axe went down even to the hollow of the trunk; and there was a great thud as the giant fell. Victor now mounted his horse and fought boldly on. The heathens made fierce onslaught on him to wreak their vengeance for the giant, but he rode his hardest through the lines. Carvel was ware how Victor rode, and laid men low without number; he spurred his horse toward him, and came upon him from behind and thrust his spear into his back, so that it came out through the breast, and thus Victor got his death-thrust, as he felt full well; yet withal he turned his horse about and bore himself still bravely, holding up the standard of the king full valiantly, and he raised his sword at his hardest for a blow, and it lighted on Carvel's helm, but the helm was strong and gave way in no wise, though the blow was so heavy that he fell from off his horse aswooning. At that moment Faustinus came up, having seen their dealings together. Victor still plied his weapons and warded himself right

CH. VI. alldreingilega ; enn so kom um sídir ad hann mæddist af blódrás svo hann þraut burdi, hjó Fástínus þá um þverar herdar hans svo hann féll daudur til jardar ; Lofudu menn frægd hañs og frañgaungu, vóru það 1000 manna
80 sem hann hafdi ad velli lagt, og endar hér ad seigja af hañs Frægdar verkum.

7 Capítulí.

ENN sem Gamaliel sá fall þeirra brædra, féll honum ædra í brjóst, því honum þókti vísari daudi enn líf, magnadi hann þá adför vid heidíngja og neitti vopna sinna sem hardest, því hann þeinkti sitt líf dírt ad selja og í þeirri
5 frañgaungu mætir hann Salman kóngi. Kóngur mælti þá til hañs : móður ertu nú Félagi ! enn Gamaliel svaradi aptur : illa hefur þitt audnuleýsi bruggad oss ból þetta, því þitt stórlindi þreýtti hugmód vid galdra nornina, og mun ei þar á eptir ad bótum ad bíða. Kóngur mælti : Ei
10 kunni eg öllum mínum sem verid hafa vísari og frægri ad verda í því ad umflýa dauda miñ þar eingin hefur hann umflúid gétad nær ad hefur kallad ; því það var so af Gudi áliktad sá sem ráð hefur yfir lífi og dauda, og mína lífdaga taldi þá eg var einginn ; skildu þeir so talid.
15 Sókti nú ótölulegur líður ad Gamaliel, enn hann vardist so vel ad einginn kom sári á hann, heldur felldi hann þá hrónnum so ei vard tölu ákomid ; setti hann Essid gégnum endilángar filkíngar, og vo jafnan 10 í höggi hvórju þá best höggfæri gafst, svo eingin komst undan
20 sá er hann adreid, og eingin fékk þar neitt ad verkum gjórt er hann var firir, og mikill ótti stód heidíngjum af honum. Valkóstur sem hann hafdi hladid af daudum búkuñ, nam vid axlir honum ; hrakti hann sundur allar

manfully, but it came to this at last, that he grew aweary from loss of blood, and his strength ebbed away. Then Faustinus smote him across the shoulders, and he fell dead to earth, and men praised his glory and his prowess; and it was a thousand men he had laid low on the field, and herewith ends the story of his famous deeds.

Chapter VII.

Now when Gamaliel saw the brothers fallen, anguish filled his breast, for he knew himself more certain now of death than life. He renewed his onset on the heathens, and used his weapons with all his might, for he thought to yield his life full dearly. In the onset he met King Salman. Then said the king to him:—"Thou art aweary now, fellow." But Gamaliel replied:—"Ill has thy luckless fate brewed us this bale, for in thy pride thou didst slight the witch's spells, and it is too late now to get us remedy." The king said:—"I cannot be wiser or more renowned than all my kin in escaping death, seeing no one has escaped it when the call has come, for so was it fixed by God, who hath power over life and death, and who told my life-days when I was nought!" So their talk ended. A great host now rushed upon Gamaliel, but he fended him well, and no man dealt him a wound, nay he felled them in heaps so that the number could not be told: he set his steed at gallop-pace right through the lines and struck ten men at every stroke, when the chance of striking was best, so that no one against whom he rode fared unscathed, and no man could do aught where he was present, and there was great fear to the heathens because of him. The pile of dead which he had heaped reached to his shoulders; he scattered all the lines asunder

CH. VII. filkíngar so þær tóku stórum að ridlast og undanfíla.
 25 þetta fær að líta Fástinus, keirdi Essid sporum, þeisti að Gamalíeli, og reiddi Sverdid af Stórri brædi til Greifans, enn hann skaut fyrir sig Skildinum so höggid sakadi hann ei, og reiddi nú aptur Sverd sitt, og setti í midjan hjálm Fástinusar, enn Adamus Steirn var settur í midja
 30 hjálmið, og brotnadi Sverdid í honum, sér nú Greifin að ei muni meiga svo standa, Stókk hann af baki og svipti Fástinusi úr Söðlinum, tókust þeir nú fangbrögðum, var þeirra glíma en hardasta; víkíngurinn bar Greifan og hrakti, enn fékk honum ei af fótum komid, urdu dínkir
 35 miklir af harki þeirra og aðgáangi so jörðinn Skalf. Fiell nú Fástinus um síðir, varð honum það til falls, að hann datt um eirn daudað bók, varð Gamalíel nú ofað á honu, enn hafði eingin vopn hjá sér, greip því fyrir háls Fástinusi og vildi kyrkja hann, var honum þá fiórtjón
 40 búid, en nær heidíngjar litu herra sinn svo staddan, þusti þágangad meigin fjöldi lidsins, handtóku Gamalíel og vildu drepa hann; enn Fástinus bannadi þeim svo að gjöra, var Gamalíel fjótratur mjög hardlega, og færður í herbúdir heidíngja, og feingin þrælum til geimslu, átti
 45 hann stóra ofraun í fjótrunum, því illa var við hann gjört. Fástinus komst nú enn á Essid sitt, og var styrdur miög af Greifans miklu átökum, enn þó sókti hann hardan bardaga við kóng; kóngur varðist mjög leingi vel, og var ordinn nærsta lifár, naut hann illa vopna sinna því
 50 þaug dugdu ekki að bíta.

8 Capítulí.

Þú var fátt eptir líd kóns, vóru það alls í manna er vígir vóru, þeir filgdu kóngi það besta þeir kunnu. Fástinus

that they broke up and fled. Faustinus seeing this, struck his spurs into his horse, and rushed upon Gamaliel, and in fierce rage raised his sword against the earl, but he shot his shield before him so that the blow did not harm him, and in his turn he raised his sword and struck the helm of Faustinus in the middle, but an "Adam-stone" was set there in the middle of the helm, and the sword broke against it. The earl wist now that things could not bide long thus, and he leapt from his horse, and swept Faustinus from out the saddle; they took now to wrestling, and their play was the fiercest. The viking bore the earl to and fro, and drove him on before him, yet might not get him off his feet, and great thuds resounded from their hard play and onset, so that the very earth shook. But Faustinus fell at last, and this was the cause of his fall, namely, that he tripped over a dead trunk. Gamaliel was at once atop of him, but he had no weapon beside him, and he caught at Faustinus' throat, meaning to throttle him, and then death was ready for him. Now when the heathens saw their lord in this sorry plight, the main throng of the force rushed thither, seized Gamaliel and would have slain him, but Faustinus forbade them, and he was cruelly put in fetters, and brought into the heathen camp, and given in charge of thralls, and he suffered great trials in the fetters, for he was right hardly used. Faustinus then mounted his horse again; he was very stiff after the earl's fierce handling, yet he kept up a hard fight with the king. The king guarded himself well for a long space: he had now a scanty host about him, but his weapons stood him ill in stead for they would not bite.

Chapter VIII.

Now there were few left of the host of the king; in all there were eleven who could still fight, and they followed the king as best they might. Faustinus

CH. VIII. æpti nú á Fólk sitt til að veita kóngi aðför, jókst þar
 þúng orusta, kóngur og menn hans drápu fjölda af
 5 heidíngjum og hróktu þá. Kóngi bitu ei vopn sín eptir
 því sem norri hafði mælt, hafði hann lánga staung í
 hendi og digra, og lagði hann fólk með henni til dauða,
 varð fyrir það margur haus og útlímur brotinn, mættust
 þeir nú Salman kóngur og Fástinus í bardaganum, enn
 10 Fástinus feilar sér að mæta kóngi, kóngur mælti: til
 einvígs bíð eg þér þú hið arga fólk! og held eg þig grei
 hundum ragari ef þú þorir ei að berjast við mig. Fástinus
 seigir: þess skal nú við neita sem hamíngjan mér að
 gagni gjörir það eg er þér fjölmeðari. Baud hann enn
 15 aðför eina að auka; ætust nú heidíngjarnir og sóktu
 hardlega að kóngi, hafði kóngur nú í hendi óxina Risa-
 naut, og gjörði mönnum hardkeypt so eingin komst lífs
 undan sem óxið snerti; eins var hann tíður í bardaga
 sem hvírfilvindur og svo grímur sem líón; kappar hans
 20 fylgdu honum vel og drápu ótal manna, þó fiellu þeir
 flestir um síðir. 2 menn lifðu leingst eptir með kóngi,
 hét annar Faber enn annar Tellus; Faber mætti Cimbal í
 bardaganum, og áttust þeir Sóknir við, var þeirra aðgangur
 mikill, hjó Faber til Cimbals að líktum með Sverdinu, so
 25 höggid nam hægri óxlina og alla brinjuna á hliðinni,
 hnéskélina af Fætinum og jarkað með hálfri Ristinni,
 þókti þetta frægdarlega höggvið, enn Cimbal brá Sverdi og
 hóf höfuð af Faber með vinstri hendi; lét so þessi kappi
 líf sitt við góðan orðstír. Nú sér kóngur með sína fallna,
 30 fiell honum mikil grímd í hjarta, og bardist með mesta
 ákafa, láu dauðir manna búkar sem hrís í Skógje fallid

shouted now to his folk to make an onslaught on the king, and there fell a heavy fight; the king and his men slew a many heathens, and drove them all about, but the king's weapons would not bite, even as the witch had said. He had in his hand a long and stout pole, and therewith he thrust men through to death, and by it many a skull and limb was maimed. And now they met in the fray, King Salman and Faustinus, but Faustinus fought shy of the king. The king said:—"To a single combat do I charge thee, thou craven fool. I hold thee more cowardly than a cur if thou darest not fight with me." Faustinus said:—"That shall avail me now which fortune places to my profit, to wit, that I am more numerous than thou." And he bade them make another onset. The heathens then raged and made hard for the king. The king had now in his hand the axe, the giant's treasure, and made men abuy it dearly, so that no one whom the axe met might escape with life: he fared in the fight swift as a whirlwind, grim as a lion: his warriors stood by him nobly and slew men numberless, but in the end most of them fell. Two men lived longest beside the king, Faber and Tellus. Faber met Cimbal in the fight and they had fight together. Their combat was fierce: at last Faber hewed at Cimbal with his sword so that the stroke cut through the right shoulder and all the hauberk on that side, and took the knee-cap off the leg, and the outer part of the foot to half the instep; and this was deemed a famous blow; but Cimbal drew his sword, and cut off Faber's head with his left hand. And so this champion lost his life with great renown. The king saw now how his men were fallen, and great madness seized his heart and he fought most fiercely; and the trunks of the dead lay now like faggots of wood strewn all about,

CH. VIII. allavega, so eingin sá sér óhætt, mætti hann nú Fástínus
í bardaganum, lagdi kóngur Staunginni firir brjóst honum,
so hañ hraut langt útá vóllinn, og kom nidur á herdarnar
35 og Lamadist mjög, því svo illa var Fástínus fær, ad ei
komst hann hjálparlaust í Sódulinn. Kóngur fékk nú ei
meir adgjört vegna fjölmeñis nálægdar; Fástínus gretti
sig illa, því hann hafði feingid hálsríg mikinn, og úr því
var hann ei í bardaganum, og áttust þeir ei Sóknir við
40 fremur, enn Fástínus eggjadi menn sína til frañgaungu
og baud Fólkinu með grímd ad sækja ad kóngi, þusti nú
allur herinn ad kóngi, vóru það 6000 manna sem þá lifðu
af heidíngjum, kóngur og Tellus mætti öllum þessum her
með stórum frægdum og geingu merkilega frañ, so nú
45 var heidíngjum ósjen Sigurinn, því þeim baud mjög við
ótta; Fástínus sá þetta og mælti: vondum Skræmum hefi
eg ad stíra, sem láta fámenni þetta Sígri sig með hrædslu
og dauda. Sækid þið betur frañ og höggvið fól þessi.
Sóktu nú heidíngjar grímilega ad kóngi enn han tók enn
50 hraustlega á móti þeim, kóngur drap fjölda manna af
þeim með Spióti sínu Carvel sá nú frañgaungu kóngs,
keirdi essid sporuñ, mætir hañ kóngi og hió til hañs,
nam Sverdid vinstri fótinn so hann fiell af kóngi firir
nedann knéd, kóngur reiddi óxina ad Carvel með miklu
55 kappi, kom höggid á hestinn og lamdi hañ til dauds, því
Carvel var stokkiñ úr Sódlinum. Carvel hlióp ad kóngi í

and no one saw safety for himself. Then the king met Faustinus in the fight and thrust his pole at his breast, so that he fell far out into the field and came down upon his back and was mightily lamed, and was in such sore plight that he might not unaided gain his saddle. The king could now do nothing more for the host closed round him. Faustinus made wry looks, for his neck was very stiffened, and henceforth he was not in the fight, and he and the king met not again. But withal he egged his men to make an onset, and fiercely urged them to set upon the king; and the whole host rushed upon him, 6000 heathens being still alive. The king and Tellus met all this host with great glory, and went forward wondrously, so that now the victory grew doubtful for the heathens, smitten, as they were, with mighty fear. Faustinus perceived this and he said:—"Wretched cowards have I to command, who suffer this handful of men to cow them with fear and death: set on more bravely and cut down these fools." Then the heathens made fiercely for the king, but still he met them bravely, and slew with his spear a many of their men. Carvel seeing the king's advance spurred his horse, and met the king, and dealt him a stroke, and the sword smote his left leg below the knee, so that it fell from him: the king hove his axe at Carvel with great hardihood, and the blow lighted on the horse, and lamed it to death, for Carvel had leapt from out the saddle. Carvel sprang at the king

CH. VIII. annad sinn og hjó hófud af hesti hans ; kóngur stókk af
baki og sveifladi sér á einum fæti ad Carvel, enn hann
flúdi ; komu þá svo margir heidingjar og sóktu ad kóngi,
60 kóngur drap 4 meñ af þeim, med sínu Spjóti. J því bili
brautst Tellus fram ad kóngi, stókk af baki sínum hesti
og setti kóng uppá hann, reid kóngur nú allfrækilega
fram, bardist hann med sinni hægri hendi og felldi
margan mann. Tellus hlióp ad einum digrum heidíngja
65 er sat á einu góðu Essi, lagdi hann í gégn med Spjóti
sínu og fleigdi honum til jardar, stókk sídan á Essid
og reid til kóns því hann vildi honum sem nærst vera.
Aldrei hafði kóngur hardari framgaungu haft enn nú,
ad hann sem mestar hefndir ynni fyrir líf Sitt, drap hann
70 á lítilli svipan 100 manna. Fástínus baud ad bera
Skjöldu ad kóngi, og so var gjört ad þeir fjórsettu
Skjöldu úr hverri átt ad kóngi, kóngur og Tellus vórdust
vel og urdu margra manna bani, lét kóngur óxina
Risanaut gánga af ákafa, og lemstradi med henni menn
75 og hesta til dauds, og í þeirri framgaungu mætir honum
eirn grimmur heidíngi Addómólus ad nafni, og var leindar
rád Fástínusar ; þessi bar þúngan Stríds hamar í hendi, og
laust honum í hægra armlegg konúngs so hann brotnadi,
var nú konúngur mjög illa staddur enn þó varði hann sig
80 med vinstri hendi. Tellus bar Skjöld sinn yfir kóng, og
varði hann alla vega so hann særdist ei meira, og drap
margan mann, tók nú mikid ad draga af kóngi, þó vard hann
enn nú 30 manna bani, í þessari sinni framgaungu, Sté
hann nú af baki, því kraptar hañs tóku ad minka af blódrás

a second time and struck off the horse's head, while the king leapt down and on his one foot swung himself at Carvel, but he fled. Then there came a multitude of heathens and sought the king, but the king with his spear slew four of them. At that same moment Tellus hurried to the king, leapt from his horse, and set the king upon it, and the king went buoyantly forward, and fought with his right hand and felled a many men. Tellus rushed at a certain stout heathen mounted on a goodly horse and broached him through and through with his spear, and flung him to the earth ; then he sprang upon the horse and rode to the king, for he wished to be as nigh to him as might be. Never had the king made a harder onset than now, for he would wreak the greatest vengeance for his life, and in short space he slew a hundred men. Faustinus bade men bring shields about the king, and so was done : they placed shields fourfold round the king on every side. The king and Tellus warded themselves well and were the death of many men, and the king let the axe, the giant's treasure, go wildly about, and with it he lamed men and horses to the death. Now in this onset there met him a certain grim heathen, Addomolus by name, who was the counsellor of Faustinus : he bore in his hand a heavy war-hammer, and smote therewith the king on the right arm so that it broke ; and now the king was in a passing grievous plight, but yet he shielded himself with his left hand. Tellus brought his shield before the king and fended him all about, so that he took not fresh wound, and himself slew many a man. The king now grew very weak, and yet withal he was the death of thirty men in this advance. He then dismounted from his horse, for his strength 'gan wane from loss of blood

CH. VIII. og mædi, so hann fiell um sídir í ómeigin til jardar, hugdu
86 menn það hañs dauda. Og sem Tellus sá kóng falla,
þeinkti hā að forða lífi sínu, brast í gégnum Filkínguna
mikid sár og móður, enn komst þó lífs af og hleýpti útá
eidiskóga, varð nú endir á bardaganum, hafði hann 3
90 Daga yfir stadid. Fástinus hrósar nú stórum Sigrí og
varð allgladur, bað hann að taka Líkama kóns og
færa til borgar og so var gjört, 4 adrir lifdu eptir af öllu
hañs lidi, og sem þrælar báru kóng inn um Borgarhlidid,
ragnadi hann við úr ómeiginu, slóg hann þann með
95 hnefanum högg við vánga er nærstur honum stóð, so
hann hraut útaf, og kom höfudid niður við múrinn so
það brotnadi og missti sá lifid. Fástinus var nærstaddur,
og bannadi kóng til dauds að særa, því þér skulud hann
á gálga heingja, það sama sem Metúlus í hángir, skipadi
100 hann þá að sækja Syni kóns, og so var gjört, lét hann
síðan kóng uppheingja á Gálgañ. þá mælti Fástinus til
kóns sona : nú skulud þið sjá þar uppá hvörsu listilega
kónginum Födur ykkar geingur daudiñ, lét hañ þá leida
þá að gálganum, enn er Sigurdur sá Födur sinn so
105 hörmulega deýa, grét hann sárlega og vafdi Skikkjulafi
um höfud sér, enn Ambales gékk all djarflega nær, og
setti Sión á Líkama Födur síns er hann var í Fjörbrotunum,
Ambales hló mjög dátt við hvörn kipp sem Líkamin tók,
og altjafnt vóx honum meiri kjætiñ sem meir dró af. þetta
110 furdar heidíngja so mjög að þá setti hlióða. þá Spurdi
Fástinus þann eldra Son kóns : hvað sárt hañ tæki að
horfa á þetta? enn hann mælti : mikid hjartans ángur eikur
þú mér með grímd þinni, og mætti eg nokkra dvöl eiga til

and very weariness, and at last he fell to earth in a swoon and men deemed that was his death. Now whenas Tellus saw the king fall he thought to save his own life, and he broke through the ranks, mightily wounded and aweary as he was; and he got off with his life and galloped to the wild woods, and there was an end to the fight which had lasted three days. Faustinus triumphed now in a great victory and was passing glad. He bade men take up the body of the king and bring it to the city; and so it was done. Of all his host but four were left alive besides the king, who came out of his swoon as thralls were carrying him in through the city-gates, and he smote with his fist a blow on the cheek of him who stood anigh, so that the man reeled and his head struck against a wall and broke, and he lost his life. Faustinus was standing near, and forbade them to give the king a death-wound, for "Ye shall hang him on a gallows, the very same on which Methulus is hanging." He bade them fetch the sons of the king, and so it was done. Then he had the king hanged on the gallows. Faustinus said to the sons of the king:—"Now ye shall have a sight of how lustily the king your father meets death." He had them led up to the gallows. And when Sigurd saw his father die so grievously, he wept sorely, and wrapped the skirt of his cloak around his head, but Ambales went boldly near, and stared at the body of his father while he was in his death-throes. Ambales laughed most gleefully at every pang that stirred his father's body, and he became the gayer the more life waned. At this the heathens wondered so much that they were struck silent. Then Faustinus asked the king's elder son how sorely he took it to look thereon; but he said:—"Great grief of heart dost thou cause me with thy cruelty, and if I might have some respite before death, and

CH. VIII. daudans, og dygdi mér lukkan,—sem eg óska vildi—þá
115 skyldir þú fá pefaldt verri dauda enn þennan. þá lét
Fástínus heingja hann hjá Födur sínum. Alt jók þetta
gaman ok kjæti Ambal. svo hann hló hástófum, tók hann
þá það er finna kunni og grítti sinn bróður með í
andarslitrunum. Sögdu þá allir að slíkt grei væri ekki
120 að hitta eða uppleita sem hann væri; Spurdi þá hyrdinn
Fástínus að hvórt deida skildi Fól þetta? enn hañ qvad
þar eingañ mun til draga, og sagdi hann til Skémtunar
lifa mætti sér og hófdíngjunum.

9 Capítulí.

FÁSTÍNUS gékk með öllu lidi sínu í Stórri hugarkjæti í höll
Salmans kóngrs, og settist í hásæti hañs; hann baud
að Sækja hertjóldin og herfángid, líka hreinsa vígvölluna,
var þetta svo gjórt. Var Gamalíel nú fluttur heim til
5 borgarinnar, og tekiñ Skíla frá augum hañs. Fástínus
mælti: hvórjum kostum viltú sæta? Gamaljel mælti:
Daudin píkír mér nú lífinu betri, því íllt er heidnum
hundum að þjóna og hlíðni játa, enn þó mun ekki í
yðar valdi tala minna lífdaga. Með því móti kys eg líf,
10 að eg haldi Trú minni, audæfum og nafnbótum öllum og
umðæmum, so og líka allar þjóðir þessa lands haldi trú
sinni, enn gjaldi þér Skatt og hlíðni alla eptir Sidvana
og Lands Lógmáli; enn vilje nokkur ei gánga að
þessum kostum, þá skal hann án dvalar strax fanga.
15 Fástínus mælti: mañskadi er mikill að þér, eñ þúngir
eru kostir þeir þú setur, enn þó skalt þú Sverja mér
eid hér uppá þín og alls landsins vegna, að þessi þín

should fortune help me, as I fain would wish, then shouldst thou have a death threefold worse than this." Thereat Faustinus had him hanged beside his father. All this but added to the sport and jollity of Ambales, so that he laughed loudly. He seized whatever he might lay hands on, and pelted his brother therewith while the life was passing from him. All said that such a dog as he was could not be found. Then the court asked Faustinus whether this fool should be killed, but he said it mattered little; he might as well live and be sport for him and for his lords.

Chapter IX.

FAUSTINUS went now with all his host amid great rejoicing to the hall of King Salman and sat him down in the king's seat. He bade his men fetch the war-booths and the booty, and clear the battle-field, and so it was done. They then brought Gamaliel to the castle, and the bands were taken from off his eyes. Faustinus said:—"What terms will reconcile thee to life?" Gamaliel said:—"Death seems to me better than life, for it is an ill thing to serve heathen dogs and yield them homage, yet methinks the tale of my life-days is not in thy power. On these terms choose I life that I keep my faith, my wealth, my rank, and my dominion, and I would too that all the people of this land keep their faith, and they shall pay thee tribute and yield thee fit obedience after the law and custom of the land: and if any man be unwilling to yield to these conditions, he shall be placed in durance without delay." Faustinus said:—"Thy death would be a great loss: yet the terms thou puttest are heavy; yet thou shalt swear to me here an oath on thine own behalf and of all the land that this thy

CH. IX. heit skuli standa fyrir alna og óborna. Gamalíel gjörði svo, og Sór kóngi trúnaðar eida á þennan hátt. Fástínus
20 mælti: Rád skaltu leggja á með oss, og vil eg þér hlíða, því skulu og mínir menn hlíða. Gamalíel mælti: Það skal vera meðan trigð ei tæmist af þinni hendi. Síðann lét Fástínus taka kórónu Salmans kóngs og öll konúngleg þing og setti á sitt höfud þá kostulegu kórónu, og tók
25 Ríkis sprota í sína hönd, gjörðist hann so kóngur yfir því landi og ríki Salmans kóngs; hann bad að sækja Drottninguna, og sem hún kom, var hún mjög ángursöm, og so grét hún mikid, að ei gat hún borid sig. Fástínus k. bad hana glada vera, og sagði: vel vil eg við þig gjöra,
30 og þann kost máttu af mér þiggja sem kíósa vilt ef þú vilt mín Drottning heita, enn þetta fékk henni enn meira ángur; sá nú kóngur að viljug mundi hún ekki að þessu gánga, leid svo dagurin til þess til hvílu skildi gánga. Lagdist Fástínus í Sæng þá er konúngur hafði átt, og
35 skipaði með valdi að Drottning skildi þángað færa. Þjónar kóngs gjördu sem hann firirsagði, sá nú Drottning að sinn vilje mundi síst standa meiga, var hún naudug þángað borið og af klædd síðann í Sængina hiá þessum kóngi nidurlögd; grét hún þá hástöfum; enn er kóngur
40 ætlar að sína henni ástar hót með fadmlögum og fiólþreifni allri, sókti hann mikill kránkleiki so han rédi sér varla sjálfur, kvaldi hann þína þessi heldst um þing sín og þarma, so að tók frá honum alla edlis krapta, þoldi hann illa qvöl þessa, vildi hann sér bata leita, og sté af

promise shall hold for born and unborn." Gamaliel did so, and thus swore he to the king oaths of allegiance. Faustinus said :—"Thou shalt give us rede, and I shall hearken to thee, as shall my men." Gamaliel said :—"It shall be so as long as faith does not fail on thy side." Thereafter Faustinus bade men take the crown of King Salman and all the kingly gear, and he set on his head the precious crown, and placed the sceptre in his hand, and so made himself king of King Salman's land and empire. He bade them fetch the queen, and when she came she was in sorry plight, and wept so grievously as her heart would all to-break. King Faustinus bade her be of goodly cheer, and said :—"I would act kindly toward thee, and thou shalt have from me all that thou wouldst, if thou wilt be called my queen." But this made her grief the greater, and the king saw she would not yield thereto. So the day passed till the time when folk betake themselves to rest. Faustinus lay upon the bed which had been the king's, and he bade the men bring the queen thither by force. His servants did as he bade them. The queen now saw that her will was of no avail : she was carried thither by force and unclad, and thereafter laid down beside the king, weeping aloud. But when the king was wishful to come anigh her with his wooing, a great sickness fell upon him so that he might scarcely hold himself ; all strength of being passed away from him. He bore the pain ill, and arose

CH. IX. Sæginni; og sem hann var úr Sængur herberginu
46 geinginn fékk hann albata; enn nær hann hugdi til
Sængur Drottníngar að ganga, jókst honum það sama
meið, og því meir qvelst hann sem hann kom nær henni.
Ad morgni gékk hann til hallar og settist í háseti, sagði
50 hann þá frá þrautum sínum sem hann átti að reina um
nóttina, og hvórnin honum voru hvíluvistirnar bannadar;
hlóu margir að því í hljóði, sögðu þetta af brögðum
völvunnar. Kóngur spurði Gamál. hvörju hann þeinkti
þetta mundi gégna? enn hann qvad honum annars eiga
55 audid verða, því máttu kóngur af huga verða að fadma
Drottníngu, gjör þú henni heldur allann Sóma og lát
hana naudúngar lausa lífa, og hlíð henni því hún er vitur
og vel að sér, og viljer þú í náðum lífa, so máttu líka
mínum ráðum hlíða eins í þessu sem óðru. Kóngur vildi
60 ei að heldur afláta, og reindi til í 3 nætur, því honum
þótti sneipa að þetta spirjast skildi, og fór alt á sömu leið
sem áður, og nær hann vildi í Sægina stíga, qvelst hann
meir og meir, so hann um síðir hlaut af að láta; fékk
honum þetta stórrar hugarsorgar, og af ráðum Greifans
65 lét hann Drottníngu vegleg herbergi fá og þernur hennar,
og hieft hana í besta haldi til alls kostar. hennar þjónusta
lindti kóngi vel, Saumadi hún honum kónúnglegan
Skrúða með miklum kostamentum. ei mátti kóngur
hana augum líta, því svo opt sem honum fiell géd í
70 hug til hennar, listi sótt um hans líf, settist hann þá
að Stjórnar Fólks og landa.

from the bed in hope of remedy, and as he was come from out the room he was restored; but when he was minded to return to the bed whereon the queen still lay, the torture grew the more the nearer he approached the queen. In the morning he went to the hall and sat adown in the high seat: he told of the pangs he had endured at night. Many laughed thereat within themselves; "it was the witch's tricks," they said. The king asked Gamaliel whence he thought it came. He said it was fated otherwise for him, and the king must therefore give up all thought of holding the queen in his embrace; "show her rather all honour and let her live untroubled, and listen to her, for she is wise and gifted; and if thou wouldst live in peace, thou must needs hearken to my rede in this as in all else." The king was nowise ready to desist, and he tried three nights, for he thought it a shame that the story should get bruited about, but things went the same way as erewhile, and when he would ascend the bed, his pains grew more and more; at last he was forced to yield, though the matter vexed him greatly, and following the counsels of the earl, he let the queen and her maidens, too, have noble dwelling, and kept her in the best in all she needed. Her service pleased the king well; she stitched for him a kingly robe of great price. But he might not look into her eyes, for as often as it befell him to think of her, he was smitten with sickness throughout his frame. He betook himself then to rule his folk and his land.

10 Capítulí.

CH. X.

- A** FYRSTA ári ríkisstjórnar Fástínusar kóngs, fékk kóngur mikils háttar áhiggju, so hann varð þrátt þógull og fálátur. Greifi Gamaljel spurdi hvað honum bæri til áhiggju? enn hañ qvadst þeinkja til hefnda af Bálant
- 5 kóngi í Hispanja eptir brædur sína, vil eg því fara á fund Málpríants bróður míns, og með mér taka her mikiñ úr þessu landi, og við brædur bádir sófnum lidi til bardaga, því við munum bádir jafnsekir haldnir, og skulum við að firra bragdi til verða við Bálant kóng.
- 10 Címbal og Carvel skulu mér filgja, enn þú skalt fyrir ríki voru sjá á meðan. Enn er Greifinn heirdi þetta, þagdi hann nokkra stund, síðan svarar hañ hér til á þessa leid: vel er þó kóngur ráði, enn óvíst er um Sigur ykkar brædra nema ofmikil Svík eða audnuleýsi adsæki
- 15 Bálant kóng; bjóst kóngur nú á stad með lid sitt til þessa bardaga, urðu þeir kristnu einnig með að fara í herför þessa þó naudugier væru, hafði hann nú allmikid lid, og létti ei ferd sinni firri enn hañ kom við Spaníen á fund Málpríants kóngs bróður síns, seigir Fástínus
- 20 honum að hann vill þeir færi að Bálant kóngi með allañ siñ her, enn Málpríant kóngur seigir sér þetta leingi í hug verid hafa, og qvadst til reidu vera, og gjörði hann herbod öllum lídkónguñ er honum þjentu að safna sem mestu lidi þeir kynnu; dreif því að kóngi mikill her, so
- 25 þeir brædur hófðu alls 80,000 vígra maña, og þar að auki sína þénara, drógu so að Stad með allan þennan her alt til borgar Bálants kóngs, og gjörðu honum tveñ kosta bod með miklu drambi, að hann skildi annadhvört verja land sitt eða uppgéfa, og þeim Skatt afgjalda. Bálant kóngur

Chapter X.

DURING the first years of the rule of King Faustinus, there fell on the king some great trouble, so that he was oftentimes silent and sullen. Gamaliel asked whence this trouble came? He said he feared that Balant, King of Spain, would take vengeance for his brothers :—"Wherefore I would go and meet Malprianth my brother and take with me a great army from this land, and we two brothers shall both muster a host for battle, for we are both alike held guilty, and we two must anticipate King Balant. Cimbald and Carvel shall follow me, but thou shalt meanwhile rule our kingdom." When the earl heard this he was silent for a time; thereafter he answered thus:—"The king may well have his will, yet it is not sure that thou and thy brother will have victory unless some great treachery or ill-fate beset King Balant." The king now gets ready with his army for the raid. The Christians were also forced to go on this war-raid, though unwilling. He had then a great host of men, and he stayed not till he reached Spain and met King Malprianth his brother. Faustinus tells him that he would they should go to King Balant with all their host; Malprianth says this has long been in his mind, and declared himself ready, and he sent the war-message to all the vassal-kings that served him to gather together the greatest possible force. There drove thus a great army to the king, so that the brothers had in all 80,000 able-bodied men and their servants besides. They set off with all that host to the city of King Balant, and with great disdain gave him a choice of two things, that he should either defend his land or give it up, and pay them tribute. King Balant

CH. X. vard bistur við þessi tíðindi, bæði af falli bræðra sinna og
31 því stóra rembilæti og ofsa kónganna, stefndi hann öllum
sínnum mönnum til bardaga er hann fá kunni, og fékk
aungvaðvegin so miklu lidi safnad sem hann með þurfti
sókum nálægðar óvina sinna og naums tíma, hann hafði
35 alls 19,000^{um} að sér safnad vopn færra manna, þar í bland
þess lids voru 12 kappar Bálands kóngs, og þar með
margir aðrir vaskir Riddarar er að vistum sátu með kóngi,
þó 4 þeirra heldst afbæri til frægðar og frængaungu er svo
hietu: Vilhjálmur, Didrik, Dixin og Karl; þessir máttu
40 vel kallast Skjöldur Landsins, og þókti flestum óárennilegt
Ríki kóngs þar með óvinnandi meðann þeir voru í Lidi
hans. Lét nú kóngur blása í sína herlúðra með hvellum
hlióðum, og stefna öllu sínu lidi útaf borginni á sliettar
grundir er þar lágu nærri. Nú sem kóngarnir urðu þessa
45 vísir, að Báland kóngur var til Bardaga kominn, létu þeir
æpa hróp með miklum aðgáangi, voru þeir nú búnir að
skipta lidi sínu í tvær Filkingar, var síðan í herlúðra blásíð,
og tókst þar straung orusta með skeitum og handbogū,
Skotspjótum og allskyns vopnum, gékk sú hríð lánan
50 tíma með mesta ákafa, so allir höfðu nógu að gegna lífid
að verja, voru þeir bræður kóngarnir hinir ákófustu og
menn þeirra, því þeir þeinktu sér Sigurinn vísan, og af því so
mikill lidsmunur var sem áður er gétid, enn Báland kóngur
baud mönnum sínum kyrrum fyrir að standa og verjast svo,
55 þess neittu þeir og við, enn drápu þó ótal manna af her
þeirra bræðra, so heldur halladist bardginn á þá heidnu,
flóðu þá blóðlækirnir allvíða er menn beittu Sverðum,
Spjótum, Stríðs hömrum og allskyns vopnum, var þessi

was wroth at the message, both because of his brother's death, and of the king's great haughtiness and pride. He arrayed all those he could get together for battle; he might in nowise muster as great a host as he needed, for the enemy was at hand and the time was short. He had in all 19,000 weapon-bearing men gathered around him: amongst that host there were twelve champions of King Balant, and therewithal many other valiant knights who eat the king's bread, amongst whom four were the most renowned for bravery and dauntlessness; their names were:—Vilhjalmur, Didrik, Dixin, and Karl: these might well be called the shield of the land, and most men thought the realm of the king unassailable and unconquerable while they were in the king's army. The king then ordered the shrill war-blasts to be sounded on the trumpets, and all his army to be led out of the city to level plains which were near. And when the kings became aware of this, that King Balant was come dight for battle, they had the war-whoop raised with much ado, and they had now divided their army in two divisions. Thereupon the war-trumpets were blown and a mighty fight befell with shots from hand-bows and spears and every kind of weapons, and that brunt raged for a long time with the greatest fury, so that each man had work enough in guarding his life. The brother-kings and their men wrought great havoc, they thought that the victory was sure, because of great disparity in the numbers, as has been said before. King Balant bade his men stand quiet and keep on the defensive, and this they did; yet they slew an untold number of men of the army of the brothers, so that the chances of the fight were rather against the heathens, and the blood-brooks flowed far and wide where the men were plying swords and spears, war-hammers and every sort of weapon,

CH. X. bardagi hinn adgánga mesti. Kóngarnir sóktu hardt frá
60 í ákafa, og voru bádir hinir adgjördamestu. Málpríant
kóngr var í brjósti sinnar Filkíngar, og gjörði Bálant
kóngr hinn mesta Skada á mönnum sínum bæði á lífi og
heilsu. þetta fær séð Karl, og reid á móti Málpríant,
reiddi kóngrur þá upp Sverd, og hugdi kappan sundur ad
65 sníða, enn Karl hafði Spjótkafts brot í hendi, og sló því
á móti höggi kóngrs, svo það kom á midt Sverdid í loptinu
med svo miklum hasti, ad Sverdid hraut úr hendi honum
lángt burt á völlum, tók þá Karl sverd sitt og reiddi til
högg mjög róskmannlega, so það kom á midjann hjálm
70 kóngrs, so það tók í sundur hjálminn allan er þó var mjög
traustur, hvað mönnum þókti stærsti vodi, enn kóngrur
særðist lítið ad eins sár og fékk óvit, enn af þeim
mikla brest sem varð af þessu þunga höggi, brá Essid
kóngrsins so við mjög, og tók ákaflega rás med kóngrinn
75 burt úr bardaganum, svo Karl gat hér ei meira adgjört.
Enn er Fástinus sér þetta, þeinkti hann bróður sinn til
daða særðann, því honum voru fallinn öll vopn, fylltist
hann þá grímdar og jók bardagan med æðis frángaungu,
setjandi essid endilánga filkíngar í gegnum og drap
80 fiólda maða, svo dauðir menn lágu alla vega. þetta sér
Dixin, og reid honum á móti, lagði hann Spjóti sínu til
kóngrs, so í gegnum skjöldin gekk, renndi Spjótid med
vinstri Síðu, svo kóngrur fékk Sár mikid, reiddi þá kóngrur
Sverdid med mikillri reidi, kom höggid á kappan so
85 aftók bardid af hjálminum, og skar brinjuna á brjóstinu
og kom í Skjöldinn, því kappin bar hað undir, og
hlífdi sér so sárum og lífi hestsins. Dixin hjó þá aptur

for the battle was fought with great vigour. The kings pressed on hard and eagerly, and both of them were men of mighty doing. Malprian was in the van of his army, and did scathe to Balant's men in life and limb. Seeing this, Karl made for Malprian, who raised his sword, wishful to cut the warrior asunder, but Karl had a broken spear-handle in his hand, and met therewith the blow, so that it suddenly caught the sword aloft, and the sword leapt from the king's hand far out into the field ; then Karl took his own sword, and therewith aimed so stout a blow, that it struck even in the middle of the trusty casque, and cleft it all asunder, strong though it was, and men now deemed the peril very great ; yet the king was merely slightly wounded, though he fell into a swoon. The mighty crash of the heavy blow startled the king's horse, so it rushed off with the king away out of the battle, and Karl might do no more this while. Now Faustinus saw this and thought his brother wounded unto death, for he had lost all his weapons ; and he was filled with wrath, and stirred the fight anew with mad onward rush, spurring his horse right along the battle-lines and slaying a host of men, so that dead men lay all about. Dixin seeing this rode against the king, and thrust his spear at him, so that it went right through his shield ; the spear flew along his left side, and he got a great wound ; the king raised his sword then with great fury and the blow struck the warrior so that it cut off the rim of the casque, and cut the burnie at the breast, and struck the shield, for the warrior raised his shield to parry the blow, and this saved him from wounds, and saved too the life of his horse. Dixin then dealt

CH. X. til kóns, so tók í sundur Skjöldinn allan, og djúpt í Lær
kóns kóngur greip þá krókasþjót og lagdi því so sterklega
90 til kappans að festi í brinjunni á vinstri óxlinni; kippti
hann þá kappanū úr Söðlinum og fékk varla haldid
hónum, kom hónum þó uppá Söðulbriggjuna fyrir framan
sig, reid so með hann til sinna landtjalda, og fékk hann
þrælum til vóktunar, enn er Bálant kóngur og kappar
95 hañs sáu þetta, urðu þeir mjög ódir og ákafir í bardaganum,
bad kóngur þá vel duga, eñ þeir gjördu svo og juku
stránga hrid, með miklum framgáangi, var kóngr sjálfur
hinn aðgjörda mesti, hafði hann Spjót og Sverd sitt í
hvörri hendi, svo hann gat í senn bæði lagt og höggvid,
100 hlaut þá margur skjótann og skadlegan dauda, valkéstir
daudra búka vóru margir og háir so þeir numdu við axlir
manna. Vilhjálmur komst nærst kóngi í frægd og
framgaungu sinni, allir bórdust þeir með ákэфd sem með
kóngi vóru, svo heidíngjar tóku að flía, þvíad þeir vóru
105 hrónnum drepnir bæði á vígvöllum og í flóttarekstrinum,
so landid varð hulid í daudra manna búkum.
Kóngarnir kalla nú herin á flóttu, og hlutu þeir landtjöld
sín naudugir eptir láta með filgjandi audæfum því þeir vóru
lángt á leid frá hraktir. Bálant kóngur rak flóttann
110 meðan dagur vannst til, enn sem Sól var undirgeinginn,
snéri hann aptur og bad menn sína hætta flóttarekstrinum,
ridu þeir nú heim til Borgarinnar, enn vegna mirkurs og
vaktarinnar, reid hann ekki í herbúðirnar, tók hann nú
hvíld um næturtímenn í sínu konúnglegu herbergi. Að
115 morgni baud kóngur mönnum sínum að sækja herfáng og

a back blow at the king, and cleft his shield atwain, and wounded him deep in his thigh, whereupon the king seized a barbed spear and thrust it so hardly at the champion that it fastened on the burnie at the left shoulder; he then pulled the champion from off his saddle, and though scarce able to hold him, he brought him on to his saddle in front of him and so rode with him to his warrant, and delivered him into the charge of thralls. Now when King Balant and his warriors saw this they became exceedingly mad and raged in the fight. The king bade them be right doughty, and they were so, and eked out a mighty war-brunt with vigorous onset, wherein the king himself was the keenest, with a spear and sword in either hand, so that he might cut and thrust at the same time. There many a man gat him a swift and direful death. The piles of dead trunks were many and high and reached up to the shoulders of men. Vilhjalmur came nearest the king in renown and valour. All the men who were with the king fought keenly, so that the heathens began to flee, for they were slain in heaps both on the battle-field and on the route, so that the country-side was covered with the trunks of the dead. The kings had now perforce to call upon their men to flee, and they had unwillingly to leave their camp behind with all the wealth thereto belonging, for they had been chased far from it. King Balant drove the rout while day lasted, and when the sun had set he turned and bade his men desist. And they rode home to the city, and by reason of the darkness and of the watch, he did not ride into the camp, but rested the night in his palace chamber. In the morning the king bade his men fetch the booty


CH. X. herbúdir, var so gjört og bjuggust þeir að drepa vaktina.
 Tóku þeir nú allt herfángid, með Tjöldum beggja
 kónganna, var Dixín og úr fjótrum færður og heimfluttur,
 120 fundust þeir kóngur og hann með hinni mestu blíðu og
 stórrí sígurhrósan, varð mómnum kátt af Flóttu kónganna.
 Bálant kóngur bauð að hreinsa vígvöllum, og lét kasta
 kroppum dauðra manna í djúp vötn, og Síki, og þvo
 völlum með vatni og sá yfir hann Salti. Settist kóngur
 125 nú um kyrrt með stórrí gleði, og skipti herfánginu með
 þeim gersemum er þar voru að fá medal sinna manna, því
 hað þeinkti óttalaust í náðum sínu Ríki að halda. Nú víkur
 Söguði aptur til kónganna, að þeir höfðu leigid með her
 sinn allað undir berum himni, og þóktust Smánarferð
 130 farid hafa, þeinktu því um hvörninn þeir skildu sinnar
 Svívyrdíngar hefna, qváu þeir Bálant kóng ósigrandi
 vera, fiell þeim það í géd samþikkilega, að gjöra landi
 haðs enn meiri Skada með eldi og járnum. Málþríant
 var um landid, fródari að kunnugleika, og seigir bróður
 135 sínum að eitt ágjætt hérað lægi útaf Hispanja til austurs
 áttar, skulum vér þángað stefna her vorum óllum seigir
 hann, og leggja þennað landspart undir oss, mun kóngi
 það verða meiga til mesta Skadrædis, því hann hefur
 verið sem ein hurð fyrir landi þessu; kann vera að oss
 140 verði síðar auðsóktara að vinna þetta. Þókti Fástínus og
 óðrum þetta efnilegt ráð, og stefndu nú þángað með allað
 sinn her.

11 Capítulí.

FYRIR héraði þessu var jarl ríkur til yfirstjórnar
 Calítor að nafni, og sat í ágjætri borg er Anga
 hét, hún var ramlega biggd með gilltum múrum og

and the war-booths, and they did so, and prepared to slay the watch. They took now all the booty, and the tents of both the kings; Dixin was freed from his fetters and brought home, and he and the king met with greatest joy and triumph, and the men made merry at the king's flight. King Balant bade the battle-fields be cleared, and had the bodies of the dead thrown into deep waters and ditches, and the fields washed with water and bestrewn with salt. The king then settled down to peace in great delight, and shared the booty and the precious things found therein among his men, for he deemed that he could then fearlessly enjoy his realm in quiet. Now the saga turns to the kings, and tells how they had lain with their army beneath the open sky, and they judged they had gone on an errand of shame, and they cast about in their minds how they could avenge their ignominies. They said that Balant was invincible, but they both were at one in this, to wit, that they would do the country still greater scathe with fire and sword. Malpriant had greater knowledge of the country, and he told his brother that out of Hispania to the east there was a choice territory. "Let us thither with all our host," said he, "and make this part of the land subject to us; it may prove the greatest scathe to the king, for it has been to the country even as a gate; perchance we shall hereafter more easily gain it." The plan seemed goodly to Faustinus and the rest, and they now made their way thither with all their host.

Chapter XX.

VER this land there ruled a certain mighty earl, Calitor by name, and he dwelt in a noble city called Anga. It was a stoutly built city with golden walls

CH. XI. Turnum. 3 Dætur átti Jarliñ vóru tvær af þeim heiman
5 gэфnar, átti Bálant kóngur adra er Dýla hét; þessi Jarl
var gamall madur, enn hafdi verid enn mesti frægdar
madur um daga sína, og þann tíma er Donrek kóngur
hélt Hispaníam, hafdi hann hañs Líd kóngur verid. Med
10 Jarli var eirn Riddari úngur er Vallanus hét sá hafdi
útlægur gjórdur verid af Bálant kóngi fyrir ágirndarsakir
kóngs, því Vallanus hafdi átt kostulegan gard med dírum
Landkostum, hvörn hann hafdi ad erfðum tekid eptir
Fóður sinn, enn kóngur vildi halda þennan gard eign sína
med óðru þar nær er til landsins kom. Vallanus varði
15 sitt mál med réttindum það frekasta hann kunni,
gramdist þetta kónginum so mjóg, ad hann gjórdi hann
fridlausan í landinu; komst hann þá til Calitors jarls, því
Fadir hanns hafdi leingi Félagi Jarlsins verid, þeinkti
Jarl med Tíðinni ad sætta Vallaníus við kóng, og ná
20 aptur hañs eignar rétti. Mjóg óvart komu Víkíngar
Borgar líd þessum, var það firri um morgunin eñ vaktiñ
kalladi; brutu þeir þegar upp borgar hlidinn ad víkínga
vana og drápu vókumennina, enn sumir flúðu undan og
gjórdu jarli kunnugt um hernað víkínga. Jarl klæddist
25 skjótlega og qvaddi með til lids sér, því hann vildi heldur
med frægd falla enn sitt med ósæmd uppgéfa vóru það alls
300 vígra manna er med honum til varnar vóru, slæst nú í
bardaga, og verst Jarliñ óvinum sínum med stórum frægdum
og gjórdi þeim allmikid manntjón, so á skómmum tíma
30 fjellu 60 manna fyrir hanns vopnum, og er Fástínus kóngur

and towers. The earl had three daughters, of whom two had been given away in marriage, one being wife of King Balant; she was named Dyla. This earl was now an old man, but in his day he had been most famous, and at the time whenas King Donrek had held Spain, had been his vassal-king. With the earl there was a young knight called Vallanus; he had been outlawed by King Balant through that king's avarice. For Vallanus had had a noble castle with lands exceeding choice which he had got as a heritage from his father. The king desired this castle for his own with all the country sides thereto belonging. Vallanus defended his cause, justly, to the utmost of his power, and thereat the king grew so angry that he made him an outlaw from the land. He got him then to Calitor, for his father had for a long time been a comrade of the earl; and the earl planned to bring about peace between Vallanus and the king as time went on, and to obtain for him the right of his property. Now the vikings came very suddenly upon the men of this city; they reached there in the morning-tide before the watch was called. They forthwith broke up the gates of the city, after the wont of vikings, and slew the watch, though part fled and made known to the earl the raid of the viking army. The earl dressed quickly and called men to his aid, for he chose rather to fall with glory than dishonourably to yield his own. Three hundred doughty men in all gathered round him for defence, and now a battle befell, and the earl defended himself against his foes with great glory, and caused them much loss of life, so that in a short time sixty men fell before his weapons; and when King Faustinus

CH. XI. sá framgaungu Jarls, fór hann til móts við hann, og
hió af hans vinstri hönd, enn Jarl hafði Sverdid í hægri
hendi og hjó til kóngs so aftók eirad, þar með mikid af
hjálmnum so kóngur flekk Sár á óxlina, greiddi nú
35 kóngur aptur högg, og setti Sverdid á háls Jarli so aftók
höfudid, so jarl féll dauður til jardar, enn þeir menn sem
eptir lifðu báðust fridar, var þeim þá öllum líf gífid.
Vallanus var nú í bland þessara; leiddi hann kóngana með
hernum öllum í höll og hásæti Jarls, og játadi þeim hlidni
40 að veita og trúa þjónustu; tóku þeir þá undir sig allt land
Jarls með öllum hans audæfum, og er Vallanus gjördist
þeim handgeingē, sögðu þeir honum frá sínum óföllum og
vidureign þeirra við Bálant kóng. Vallanus mynntist nú
á gjördir kóngs við sig, og þóktist nú sjá ráð til að launa
45 honum vondsleg viðskipti, því nærst mælti hann við
kóngana: Bálant kóngur á Skuld í minn gard, og væri
gott henni að lúka, mun eg víst bæta meiga Skada ykkar
ef mér hlíða viljed. Þeir qvádust honum hlíða skildu.
Vallanus mælti: Eg vil nú þegar ríða á fund Bálants
50 kóngs með fjölda manns og marga góða Fjárhluti, og
kuñgjóra honum, að Calítor jarl mágur hans komi á
fund hans að þrem dögum lídnum, og því mun kóngur
víst trúa; á þeim deigi máttu, Fástínus kóngur! taka
á þig búning jarls, og ríða með 500 manna til
55 borgarinnar, alla búna að landsvana, mun þá Bálant
kóngur ei annað ætla en það sé jarl með sína
menn, uppslá þegar hlidum og brúrnar nidurláta, þú
munt þá með miklum fagnadi innríða í Borgina, en

saw the earl's advance, he went to meet him and smote off his left hand, but the earl had his sword in his right, and he struck at the king, so that he took off his ear and therewith a good deal of the helmet, and the king got wounded on the shoulder. And now the king dealt another blow, and set his sword at the neck of the earl, and it took off his head, and the earl fell dead to the earth. The men who were still alive asked for quarter, and life was granted to them all. Now among these was Vallanus; he led the kings with all their troops into the hall and to the high-seat of the earl, and he promised to yield them allegiance and faithful service. They then took to themselves all the land of the earl, together with all his wealth. Now when Vallanus had become their right-hand man, they told him of all the disasters in their dealings with King Balant. Vallanus called now to mind the doings of the king towards himself, and thought he saw now a way to pay him for his wrongs. Eftsoon said he to the kings:—"King Balant is in debt for my castle, and it would be well to have it paid, and I may assuredly mend your loss if ye will but obey me." They said they would do so. Vallanus said:—"I shall now forthwith ride to meet King Balant with a host of men and many goodly things, and make known to him that Earl Calitor his father-in-law is coming to meet him within three days, and the king will surely believe it. On that day do thou, King Faustinus, take upon thyself the garb of the earl, and ride with five hundred men to the city, all arrayed after the fashion of the country, whereby King Balant cannot but then believe that it is the earl and his suite: forthwith he'll throw open the gates and let down the drawbridges, and in great glee thou'lt ride into the city, but

CH. XI. meigin herin skal flgja Málpríant kóngi, og vera Fjalla

- 60 á millum í einum þraungum dal sem þar er, og bíða þar ;
enn þegar þú ert komin í borgina, skaltu láta blása
þrisvar í þín lúdur, þá skal Málpríant k. bregða við og
stefna sínu lidi heim til borgarinnar. Bálant kóngur
mun vilja ykkur móttóðu veita, enn þú Fástínus skalt
65 því hamla að hañ kuñi borgina aptur að láta, edur hlidum
læsa, þar til þinn bróður kémur með sinn her, og munud
þið þá fá hefnt ykkar á þessum kóngi. Kóngarnir sögdu
þetta allgott ráð, og sögdu hann skildi þessa sína trigð
með særum festa ; enn hañ sór hér traustan eidd uppá.
70 Fóru þeir nú öllum þeim ráðum fráñ er Vallanus hafði
géfíð, og tókst þeim þetta allt með hañs ráðum, og sem
Bálant kóngur þeinkti gledilega veitslu að gjöra jarlinum
mágje sínum, varð úr heñi hinn mesti ófagnadur og
mannfall hið mesta, kom öllum þetta óvart, varð þar
75 mikid mannfall í borginni. Bálant kóngur og kappar
hans vórust með vopnum sínum það besta þeir kunnu,
enn af því eingin brinja huldi líkami þeirra, bárust sár
á þá. Vilhjálmur brautst fráñ hið frækilegasta, og drap
lið sér til beggja handa, so hann hrakti þá að borgar-
80 hlidunum til baka ; enn er þetta sá Málpríant kóngur, sníst
hann að Vilhjálmi, hljóp hann þá að kóngi og greiddi
honum högg mikid með Sverdinu yfir þverar herðarnar so
í sundur tók brinjuna, fjell kóngur af þessu mikla höggi
flatur til jarda, en fékk þó ekkert sár, olli því hið

let the main army follow King Malprian and keep between the mountain-passes in a certain narrow dale which is there, and abide there. And as soon as thou art come within the city, thou shalt cause the war-blast to be blown three times, and then King Malprian shall bestir himself at once and march home with his army to the city. King Balant will make a stand, but thou, Faustinus, shalt hinder him from shutting the city and locking the gates till thy brother come with all his host, and then shall ye be able to wreak vengeance on the king." The kings said 'twas excellent counsel, and ordered him to pledge his faith in the matter by oaths; and he swore a mighty oath thereon. Now they acted withal on the counsel Vallanus had given, and things befell even as he had counselled, and when King Balant weened he was to give a joyful banquet to the earl his father-in-law, it turned out a sorry welcome, and the loss of human life was great in the city, since this befell all men unawares. King Balant and his champions defended themselves with their weapons as best they might, but as their bodies were not covered with burnies, many a wound fell on them thick and fast. Vilhjalmur rushed forward most dauntlessly, and slew the host on either side, so that he drove them back to the gates of the city. Now when King Malprian saw this, he turned to Vilhjalmur, who rushed at the king and dealt him a great blow with his sword athwart the shoulder, so that the burnie was cut through, and the king fell by the mighty stroke flat to earth, yet without being wounded, because

CH. XI. þikkva dírsledur sem kóngur bar undir klædunum.

- 86 Fjöldi af heidíngjum voru nærstaddir, tóku kóngin illa færan og settu hañ uppí sinn Södul. Enn Vilhjálmur sá nú menn síns kóns allfáa, enn Bálant kóng og Dixin sá hann hvörgi; í því kom Didrik til hañs, spurdi
- 90 Vilhjálmr hañ að Bálant kóngi, enn hann sagði hann fángin vera. Sagði Vilhjálmur honum þá, hvörninn hann hefði Málpríant k. af hesti komid. Kom þá Karl til þeirra; kom þeim þá öllum samañ að flýa og forða lífinu, og so gjördu þeir, að þeir brutust fram alt að Borgar
- 95 hlidum og drápu ótal maña, komust so með stærstu þrautum í borgina um sídir, þeir áttu að borgum og lands bigdum að gjæta, þar konur þeirra og börn voru inni, fóru þeir þángað, var og Dixin í sína áttþaga kominn, létu nú kóngarnir orustu, enn Bálant kóngur var fánginn,
- 100 og gáfu þeim öllum grid sem eptir lifðu utann Sonum Bálants kóns sem á barnsaldri voru þá drápu þeir, voru þeir 3; Drottning kóns sprakk af harmi því hún varð að sjá uppá dauda barna sinna. Kóngarnir settu Vallanus yfir Land og borgir, enn fóru sjálfir heim til sinna landa
- 105 með stórri Sigurhrósan, og fluttu Bálant kóng með sér í Spanja fánginn, og þrjátíu af hañs mönnum með honum þeir tóku og dóttir Jarls með sér þá sem ógéfinn var, og mikid af völdum Fjárhlutum.

12 Capítulí.

ÞEGAR Kóngarnir komu nú heim í Spanía, þá bad Fástínus bróður sinn Málpríant kóng að þeir mættu drekka þar brúdkaup hañs, því hann vildi taka sér til Drottningar dóttur Calitors jarls;

of a thick deerskin which the king wore beneath his kirtle. A multitude of heathens standing near took the disabled king and set him in the saddle. Vilhjalmur saw now right few men of the king's host, and as for King Balant himself and Dixin, he espied them nowhere. But anon Dixin came up to him, and asked him after King Balant; he said the king was now a prisoner, and told him how he had brought King Malpriant from off his horse. Soon after Karl came up to them, and they were all agreed to save their lives by flight, and they did so, by rushing forward all the way to the city-gates, and they slew a countless number of men. At length after greatest perils they got into the city, and they proceeded then to guard the citadels and road-side homesteads wherein their wives and children abode; thither they went and Dixin got back to his home. Now the kings stinted their combat, seeing that King Balant was their prisoner, and they gave quarter to all those left alive, save to the sons of King Balant who were still in childhood; they were three in number, and they slew them all. The queen burst for very grief, having to witness with her own eyes her children's death. The kings made Vilhjalmur their seneschal of the country and cities there, and went home to their own lands in mighty triumph, and they took King Balant with them as their prisoner into Spain, and thirty of his men beside, and the earl's unwedded daughter, and much choice treasure.

Chapter XXX.

Now whenas the kings were come to their home in Spain, Faustinus asked King Malpriant that they might drink his bridal there, for he was minded to take the daughter of Earl Calitor unto himself as his queen.

CH. XII. þessu játar Málpríant kóngur blídlega, og bjó til hina
6 sæmilegustu veitslu, og baud öllum höfðingjum síns Ríkis
þar til. Málpríant kóngur átti eina ágjæta dóttur er Fýris
hét, hún var að aldri 15 ára, og nam íþróttir og
qvennlegar listir, var hún fremri öllum meýum í Spanja,
10 eingin fannst henni frídari, sómasamari, sidferdisbetri né
vitrari, kóngur unni dóttur sinni mikid, hún sat að
veitslunni með sínum þjónustu meýum. Kóng Bálant
höfðu þeir brædur sett í mirkva stofu ásamt hans Sveinum,
er þeir komu í Spanja, sat hann þar í jarnvidjum og
15 fjótrum. Fýris kóngrs dóttir spurdi Födur sinn að hvar
Bálant kóngur væri? enn hann svaradi henni svo: eingu
skiptir þig það. Þá mælti Jómfrúin: þess bið eg þig,
Fadir elskulegur! Lát þú Bálant kóng nióta fagnadardags
með oss so hann sitje hér í höll þinni, og so eg sjái hann.
20 Kóngur mælti: nær veitsla þessi er afstadiñ, dóttir! þá
skal þér það veitast hún qvad það ofseint vera og mælti:
higg að því Fadir min! hve vólt hamíngjann er, so sem
þú mátt nú sjá og sanna á Bálant kóngi, að honum þéti
stór lukka fyrir skémstu, þar með mañvirding og mikil
25 frægð, enn nú situr hañ í mirkvastofu hriggur og vesæll,
og kann ykkur síðan líka hið sama að henda þótt nú
sé stór yðar gleði og lukka allmikil, þá kann þessi
yðar velgeingni í skjóta Sorg að um snúast; kóngur
bistist við ord hennar, enn hún lagði báðar hendur
30 um háls hönun og bað hann veita sér þá bæn. Þá
dignadi géd kóngrs, og baud að sækja Bálant kóng og
menn hañs, var so gjórt. Var þá Bálant kóngur
leiddur í höllina og með hañs, og fjótur af þeim
leist. Málpríant kóngur mælti: kosti vil eg géfa þér til

King Malprian assented blithely, and let purvey for a great feast, and he bade thereto the chieftains of his realm. Now King Malprian had a goodly daughter hight Fyris; she was at this time fifteen years of age, apt in all the grace and lore of womankind, and she far excelled all other maidens in the land of Spain. There was not to be found a damsel fairer, worshipfuller, more modest, nor wiser than she, and the king loved his daughter much. She sat there at the feast, her maidens with her. But as for King Balant, when King Malprian and his brother had come to Spain, they placed him in a dark dungeon, together with his men, and there he sat in iron chains and fetters. Fyris asked her father where King Balant was. He answered, "It concerns thee in nowise." "Yet," said the maiden, "I beg thee, dear father, let King Balant share with us this day of joy, and let him sit here in this hall that I may see him." Said the king, "When the feast is at an end, my daughter, thy wish shall be conceded." "'Twill then perchance be all too late," answered the maiden. "Bethink thee, father, of the fickleness of fortune which thou mayest see and learn e'en from King Balant's fate. Fair fortune was his vassal but awhile ago, and therewithal worship among men and great renown, but now he sits within a dungeon, sad and bereft; and a like fate may sithence be thine; tho' now thy cheer be goodly and thy lot so fair, thy bliss may quickly turn to grief." The king frowned then at the maiden's words, but she put her arms around his neck and begged him to grant her prayer; and the king's mood softened, and he bade them fetch King Balant and his men, and so 'twas done. King Balant was then led into the hall, his men along with him, and their fetters were loosed. "On these terms," said King Malprian,

36 þína lofun : ad vera vorri herralegri magt undirgöfin alla
þína lífdaga, og gjalda oss árlega Skatt af þínum londum
og eignum, þá vil eg þér líf og lausn gefa. Kóngur vard
miög hríggur vid þetta, enn lofadi þó þessu ; lét þá Mál-
40 priant mýkja sár hañs med kostulegum Smyrslum, klæda
kónglegum skríða, og leida í hid óædra óndvegi. Bálant
kóngur var mikid frídari álytuñ enn allir hinir.—leid svo
dagurinn—var þá Bálant kóngur leiddur til Sængur og
menn hañs med honum, hófdu þeir allir eitt Herbergi, og
45 sem menn allir voru í svefni, gékk Fýris kóns dóttir í það
herbergi sem Bálant kóngur var, og sem hún kom in þáng-
ad, gjórdi hún kóng advarañ, og áttu þaug samtal í
miklū kjærleika um nóttina. Hún mælti til kóns : þann
kost seigi eg þér vel sóma, ad þú bidjer mín þér til eigiñ
50 ords af Fódr mínum. Kóngur mælti : það er mikil lífs
hætta firir mig. Jómfrúin mælti : Eg mun ráð til sjá ad
þér skal það einginn hætta. Alt tekst sem audid skal
verda, seigir kóngur, og gladdist hér vid stórlega. Bundu
þaug nú þenna sinn trúnad fastmælum, og skildu ad so
55 mæltu med kjærleika. Dagin eptir geingu menn undir
bord, og settust kóngar í Sæti sín ; Fýris kóns dóttir
kom í Höllina og fognudu henni allir vel. Bálant kóngur
vard furdu hýrleitur, og hafdi kóns dóttir jafnan augu sín
á honum ; þetta sá Fadir hennar og sætti hann það mjög
60 lítt, tóku menn ad gjórast gladir af drykkju. Bálant
kóngur drakk miög lítid. Hann mælti þá til Málpriants
kóns : Hvórsu tekur kóngur ordum mínum þeim eg vil nú
framþera firir yður, sem er : Eg vil bidja dóttur yðar mér

“I would grant thee life and liberty, if thou assent thereto and fortify thy promise with an oath, to wit, that thou be subject to our lordship all thy lifedays, and pay us yearly tribute from thy lands and wealth; on these terms I grant thee life and liberty.” At this the king grew heavy, but withal he promised. Malprianth bade his men then salve his wounds with choicest unguents, and he had him dight in royal array and led to the seat of lesser dignity, the high seat opposite the king’s, and King Balant was by far a goodlier man to look on than all others there, and so the day went by. King Balant was led then to his couch, his men with him, and they were altogether in one chamber. Now when all men were fast in sleep, Fyris the king’s daughter fared to the chamber where King Balant lay, and when she was come therein, she made the king ware of her presence, and they conversed in great love through all the livelong night. Said she to the king, “’Twere best, methinks, to ask my father for my hand.” “’Twere great peril of my life,” said the king. “I shall find rede,” said the maiden, “that it shall peril thee nought.” “Things fated fare forward,” said the king, and he was much gladdened; and they bound their secret troth by mutual pledges, and parted in great love. On the morrow the men ranged themselves about the board, and the kings sat on their seats, and Princess Fyris too came to the hall, and all men gave her goodly greeting. King Balant was wondrous blithe of cheer, and the king’s daughter rested her gaze on him throughout; her father espied it; it pleased him little. Men grew merry then with drink, but King Balant drank little, and anon he spake thus to King Malprianth:—“How will the king receive the thing I will now disclose? yea, I ask of thee thy daughter for my wife,

CH. XII. til eiginns ords, svo mín Herleidíng fáí nokkra bót, máské

- 65 ekki mínki við það fremd yðar og frægd. Málpríant
kóngur brást við afar reidur, og bauð mönnum sínum að
taka Bálant k. og heingja hann fyrir ofdyrfd sína. Þegar
Fýris kóngrs dóttir heirdi þetta, bliknadi hennar yfirlitir,
gékki hún fyrir Fódur sinn og mælti: minnstu, Fadir! á
- 70 það sem eg firri sagði þér um valta Lukku heims þessa,
ei kann þig síður ógjæfan henda en þennan stórfæga kóng,
því það veitstu sjálfur, að meiri frægdarmadur er Bálant
kóngur enn þér erud, því með Svíkū einum er hann af
ykkur Bræðrum yfirunnin, og með þessum hætti neitar
- 75 þú tign þinni og hamíngju, því að hañs teingdum er Ríki
þínu mikil upphefd, ef þið með kjærleika haldid yðar ást,
munid þið stóran sigur hafa, og lönd og ríki jafnañ unnid
géta. Allir höfdíngjar er þar sátu, qváu þetta alt satt
vera, sem Jómfrúinn hafði sagt. Málpr. kóngur þagði
- 80 leingi, en um síðir mælti hann: með þeim hætti. Játa eg
þér Dóttur mína að þú takir trú hennar, en kastir þinni,
og á vora trú leidir þú allt fólk í landi þínu enn þó þeinkti
eg þig til annarar útfarar úr landi þínu enn í fadm dottur
minnar. Bálant kóngur mælti: óvísir eru veigir hins
- 85 audnusama, enn allskostar mun eg til þess vinna, sem
mér berst í bætur, mína trú skal eg afleggja og mínum
mönnum til þess halda, sór hañ nú sterkañ eid uppá
þetta, þa gladdist Málpríant kóngur, stóð upp og lagði
sína hönd í hönd Bálangs kóngrs, og festi hönum dóttur
- 90 sína, og lét nú auka veitsluna með vistum og fjölmeñi,

that my captivity may find some recompense, and, peradventure, thy fame and worship will not thereby be lessened." King Malprian waxed exceeding wroth, and bade his men seize King Balant and hang him for his overweening pride. The Princess Fyris when she heard all this grew pale of face, and she went to her father, and said to him:—"Remember, father, the words I spake to thee erewhile of the fickleness of this world's fortune; evil may no less cross thy path than that of this most famous king; as thou thyself best knowest, King Balant is a man of greater fame than thou, and by mere treachery has he been vanquished by thee and by thy brother, and by this deed thou must needs lose thy glory and thy fortune; but an he be thy son-in-law, thy power would be mightier, and if thou keepest faithful friendship with him, glorious triumphs will be thine, and thou wilt ever win victory o'er foreign realms." The nobles present said the maiden spake aright. King Malprian was long time silent, but at last he spake: "On this term will I give to thee my daughter, that thou take her faith, and cast away thine own, and turn too to our faith the folk of all thy land; certes I deemed thy exit from thy realm should bring thee elsewhere than to the bosom of my daughter." King Balant said: "Little he heeds whom fortune speeds," but at all hazards I would gain that which shall better my plight;—I cast away my faith, and shall urge my men to do the like," and he swore a mighty oath thereon. Then King Malprian was full glad, and he stood up and laid his hand in the hand of King Balant, and plighted him to his daughter, and now he had the feast renewed with goodlier cheer, with rich supplies,

var nú drukkid brúðkaup beggja kónganna með mestu
við höfn og veraldar þrjáli; þar allnær stóð goda hof
Málpríants kóns, þángað geingu kóngarnir daglega með
stórum fórnfæringum og bænagjörðum, Bálant kóngur
95 filgde þeim til goda Hússins að votta sinn átrúnad, og sem
hann kom fyrir þaug, fiell hann frá fyrir þaug og sór þeim
átrúnad með þakklætis fórn og bænagjörðum, og til sannrar
þakkargjörðar kysti hann á þeirra hendur og fætur, en er
Málpríant sá audmýkt Bálants kóns, gekk hann til hans
100 og mynntist við hann af stórum kjærleika, og sagði hann
skildi sjálfur Lóndum, Skóttum og þegnum sínum ráða,
vóru brúðkaupið endud með stórum fiegjöfum af kóngun-
um og þeirra ráðaneiti; fóru nú allir heimleidis. Fýris
kóns dóttir fór með kóngi sínum heim í Hispanja, og filgdu
105 þeim enir tignustu menn úr landinu, sem þeim vóru til þjón-
ustu gefnir með miklum audæfum; enn sem Bálant kémur
heim, verða lands menn gladdir, en sem þeir vissu hann
frá kristinni trú geinginn, ablaði þeim það stórrar hriggd-
ar, því hann kúgadi með til heidni með píslum og
110 dauda, og létu margir líf sitt fyrir en kristni, enn fiöldi
manna neitadi kristinni Trú; kóngur lét brenna allar
bækur heilagrar skriftar, og brióta myndir Drottins úr
kyrkjum og helgum húsum, enn setti þar aptur myndir
Mahómets og hans kenningu; enn þeir fjórir kappar sem
115 fir umgétur flúdu með öllum sínum þénurum og teingda
mönnum til Frakklands undan ófrídi og íllum átrúnadi
Bálants kóns, og gjörðust þar lendir menn til daudadags

and with multitudes of men, and the bridales of both kings were drank with greatest circumstance and with all pomp. Close anigh stood the temple of King Malprian, and the kings went thither daily with rich offerings and with prayer. With them went now King Balant to the house of their gods to testify his faith, and when he came afore the gods he fell before them prostrate and avowed his faith, and offered thank-offerings and prayer, and in unfeigned thankfulness he kissed their hands and feet; and when King Malprian beheld King Balant's humbleness, he came to him and kissed him with great love, and said he should himself rule all his lands, his tribute, and his subjects. And these bridales ended with great gifts from the kings and from their counsellors, and all folk went then to their homes. Fyris, the king's daughter, fared with her king to his home in Hispania, and the highest lords of the land went with them, to wit, those given them for service, and they had, too, much wealth. Now when King Balant reached his home his folk were right glad, but when they learnt that he had turned from Christianity great misery fell on them, for he cowed them into heathendom with torture and with death; and many lieber left their life than cast away their faith, but a many men forsook their Christianity. The king let burn all books of holy writ, and let break the images of the Lord in churches and in holy houses, and placed therein images of Mahomed and books of his teaching. The four warriors afore-named fled with their servants and their kin to Frankland away from King Balant's hate and treachery, and they lived as barons there unto their death-day.

CH. XIII. Vallanus og Bálant sættust ad forlagi Málpríants kongs
og þeirra brædra, kóngur fékk honum eignir sínar aptur,
120 Vallanus lét kristni, og stirdi Ríki Calitors jarls, því hañ
átti dóttur Jarls; og var heidni í Hispanja alt til daga
Karls hins mikla er firstur vard keisari fyrir nordan
Grikklands haf.

13 Capítulí.

AD endudum þessum brúðkaupum hieldt Fástinus heim
med drottningu sína í Cimbria og settist ad Ríkinu;
Ceta hét Drottning hañs og var hún stird í samförum
þeirra um lánã tíma, því hún hafdi naudug verid, kon-
5 gúngur unni henni vel, og lét flest ad vilja hennar, sefadi
þad géd Drottningar mikid, sem og þad ad hún umgékkst
med kristnum múnnum; samfarir þeirra hjóna vóru
adgjórdalausar því þaug áttu eingin börn landstjórn gékk
med stórum óhægdum enn aungvum vægdum, Gamaliel
10 stillti þad hann kunni, og mælti múnnum bjargvætti, ei
síst Amba Drottningu og Syni hennar. Víkur nú þáנגad
Sógunni sem Ambales ólst upp med hyrd Fástínusar,
óllum múnnum ólíkur ad hegðan, hañ síndist og hinn
líótasti ad limaburdum lit og lundarfari, hañ hafdi jafnan
15 vist og dvöl í eldaskála, og mettadist af réttum þeim er þar
gjórdust, og hætti ei firri enn fullur var, þókti þá flestum
í skarda, enn ef þjónustu konur réttaña vildu þar nokkud
mótmæla, jós hann eldi og heitu sodi á þær, og þad lét
hann jafnan framfara þar til hann var mettur ordiñ, andlit
20 hañs var og hófud fullt óþekktar, Saurinda og annara

Vallanus and King Balant made peace together at the instance of King Malprian and of his brother, and the king gave back to him his own, and Vallanus cast away the Christian faith and ruled the realm of Calitor, for he was wedded to the daughter of the earl, and heathendom obtained in Spain all along unto the days of Charles the Great, the first emperor north of the sea of Greece.

Chapter XIII.

WHEN these bridales were over, Faustinus went with his queen to his home in Cimbria, and settled there within his realm. His queen hight Ceta; she was longtime hard in her manner towards him, for she had wedded him maugré her will, but the king loved her well, and did much to please her, and so softened her mood, and moreover, she had converse with Christian men. Their wedded life was fruitless; they had no child. The land was governed with great rigour, and no mercy was shown. Gamaliel sought to quiet things as best he might, and pleaded for the lives of men, but first for the life of Amba and her son. And now the saga turns to Ambales, who grew up in the court of Faustinus unlike to all men in his conduct; he seemed the ugliest in gait and look and temper. He kept mostwhile in the kitchen-stead, and fed on whatsoever was there, and he stayed there till he was glutted, and folk deemed he made a huge hole in the dish he tasted; but when the maids said aught to him, he bespattered them with fire and with hot swill, and stinted not till he was sated. His face and head were most uncanny, what with dirt and filth;

CH. XIII. óhreininda, eñ ef nokkur vildi hañs ráð rækja og þvo
hañs andlit og klædi, þá kvoladi hann það jafnskjótt með
Skarni og óþekkt, mælti honum nokkur gódyrði, það ord-
skémdi hañ þar á mót, enn þeim sem honum hatur mælti,
25 síndi hann blidlindi, allfrekt; aldrei fékkst hann við
vinnustórf, nema tálga lángr spítur, og brá oddum þeirra
í eldsloga, eingin þóktist kunna í huga sinn að festa til
hvørs þær mundu þéna; barna húsa bigging var þar við
eldaskálan sem borgar manna börn áttu, þar með var
30 hreisishola afskræmileg sem Ambales átti, í hana lét
hann Spítur sínar, og bjarghurdadi fyrir framañ. A
vinnumanna í þróttir horfði hann ákaflega, enn eingu
ordi skipti hann ef nokkud tókst illa, meiddi sig nokkur
þá hló hañ af ædi, enn færi vel, lét hann sig stiggañ
35 sjá;—J öllum hlutum síndist hann fíflum líkur, enn að
vexti og abli var hann umfram alla sem í borginni vóru,
lidu nú tímar þar til hann taldist 12 ára gamall, hann
var í bláum kubli daglega, með ledur belti um sig, með
hatt eptir Hófdi Skaptan, sem klædasnid var þar í landi.
40 Amba Drottning þoldi stóra ofraun af syni sínum, og
hriggdist miög þar af, enn Greifi Gamaljel fékk henni
jafnann fögnud og syni hennar audsýndann,—Eitt sinn
var það að Fástinus kóngur gjörði gæsta bod mikid með
stórum kostnadi, og baud landsins hófðingium þar til,
45 þókti öllum sá vænsti kostur að þiggja bod kóngrs, og þá
veitslañ stóð í besta blóma, baud kóngur að Ambales skildi
og þángað koma, og vóru Sveinar kóngrs sendir eptir honum

and if a man strove to mend his ways and washed his face and clothes, forthwith he befouled them anew with dirt and filth. If one spake kindly to him he spake evil in return, but to a man that showed him hate he was passing kind. He plied no other work than the wittling of long wooden spits, and he stuck them with their points into the glowing fire, and none could tell for what these spits were destined. Anigh to the kitchen-stead there was a children's playhouse for the children of the townsmen, and beside it was a wretched hovel belonging unto Ambales, and therein he kept his sticks, and he closed it with a huge stone. He cared greatly for the servants' sports; he said nought when things went amiss; if one hurt himself he laughed right madly, but when things fared well he showed himself full wroth. He seemed withal most like unto fools, yet as to growth and thews he excelled all others of the town; and so time passed till he was twelve years old. He was wont to dress in a blue cloak, with a leathern girdle round his waist, and a hat fitted to his head, as was the guise then in the land. Queen Amba was greatly troubled for her son, and she grieved mightily for him, but through Gamaliel kindness was always shown to her and to her son. Once on a time King Faustinus made a goodly feast at greatest cost, and bade thereto the chieftains of his realm, and all men deemed it a right welcome thing to be bidden of the king. Now when the feast was at its height, the king bade that Ambales should come thither, and servants of the king were sent for him.

CH. XIII. Þeir sáu hvar þikkur maður og Herdabreidur sat við
eldinn á Stóli og var að matast, enn konur voru honum
50 mjög mótsnúnar, og vildu ei láta skéma matgjördina,
jós hann eldi og sodi á þær, æptu þær þá hástöfum og
lómdu hann, mátti þá heira hrinur Skóll og Skræki;
þókti sendimönnum gaman að viðskiptum þeirra, og
horfðu ákaflega á hann, og þókti þeim hann stórmannlega
65 matast, so ei mundi hans líka meiga finna. Þeir sögdu
honum með hastyrdum að hann ætti að ganga til kóngs
hallar; hann blés við og setti raudan, stóð upp og hljóp
undan þeim og sté fast til jarðar so dundi undir, kom hann
að hallardyrnum og gekk inn, rauk þá aska og óþefur af
70 honum, og þókti flestum óðað mikill filgja honum;
eingvum heilsaði hann; hann skimaði víða um bekki,
og sá Greifa Gamaliel sitja í Háseti, þangad hlióp hann
skindilega og Sló Greifann mikid högg, og þókti það
flestum svívyrdilega gjört sínum velgjörda manni. Am-
65 bales tók að láta öllum ólátum, og hló fólk að honum.
Addómólus mælti við kóng: grei þetta er fullt flærdar og
falskleika, og hylur heipt sína með limskunni, það færi
betur að þú kóngur létir sem Skjótast drepa hann, annars
stundar hann þér dauda. Ambales heirdi hvað hann,
70 sagði, hlióp að honum með fagnadar látum sem þá barn
fagnar móður sinni, og tók að leika á als oddi fyrir honum,
hann svipti brókum og brólti berlæradur um gólfid, og
hristi þing sín með miklum yndis þroska að konum er þar
sátu veitslu, so þeim þókti mikid um það gaman. Skémtun

They saw where a big and broad-shouldered fellow sat by the fire on a chair and eat, and the kitchen-wenches were at quarrel with him, for they would not have him spoil their dishes, and he was pelting them with fire and swill, and they screamed aloud and made for him, and cries and howls and shrieks might then be heard. To the messengers their dealings seemed good sport, and they watched him closely, and deemed he fed for all the world like to an alderman, so that his like could not be found for gluttony. They told him in commanding voice to make for the king's hall. He growled thereat and his face grew red, and he stood up and sprung before them, and stepped hard upon the earth so that it trembled. He came to the door of the hall and went in, and ashes and filth reeked off him, and men deemed a most foul stench came with him. He greeted no one, but glared about the benches, and when he saw the Count Gamaliel on a high seat there, he sprang thither swiftly and struck him a great blow, and people judged that in this he had ill repaid his kindly friend. Ambales began then to disport himself in foolish fashion, and folk laughed much at him. Addomolus said to the king:—"The cur is full of guile and falsehood, and hides his anger under wiliness; 'twere best for thee to have him slain with all dispatch, ere he compass thy death." Ambales heard what he said, and ran up to him with all blitheness, even as when a child cheers up unto his mother, and he pranked right merrily before him, and he doffed his hose, and barelegged gambolled upon the floor.

CH. XIII. gjördist mikil af þessu í kóngs höllinni, margir hlóu ad
76 hanns látum, enn hann geingdi aungvu ordi nokkurs
mañs. Kóngur talar til hañs og seigir: viltu med
nokkrum Sæmdum vera, né gjæta ad hvad þér sjálfum
sómir? nú mun eg drekka þér til, en þú munt ádrykkj-
80 unni halda, og so gjörði kóngur, Skeinkjararnir létu
eirn kosta drikk á eitt mikid Staup, og báru kóngi, hañ
tók vid, og baud Ambales vid ad taka, Ambales tók vid
án allrar vyrdingar vid kóng, og drakk hálfañ Skérf
Staupsins, gékk so ad Addómólus med stórrí kurteýsi
85 og vyrding, réttandi Staupid ad hönum. Addómólus
ýgldi brún vid, enn tók þó vid Staupinu, Spurdi kóng
hvört hañ drekka skildi, kóngur qvad svo vera meiga.
Drakk hann af Staupinu og rétti aptur ad Ambales, tók
hann vid því kurteislega, hielt á því og mælti: þess
90 gældur nú kónguriñ ad hér er ekki í mínu valdi það eg
vildi og vid þarf, því efnalaus orkar ei neins þó vildi,
mje hann nú staupid ad mestu fullt, setti það so á bord
firer kónginn; þá vard kóngur miög reidur, greip Sverd
sitt, og reiddi það til Ambalesar, enn hann hopadi úr
95 högg færinu svo Sverdid nam hann ei, en odduriñ kom í
gólfid, Ambales sveif jafnskjótt ad kóngi, þreif eptir
Sverdinu med hægri hendi, og greip það af kóngi, heldt
hann um odd Sverdsins, en hafdi Hjóltni framá, þá þókt-
ist konúngur í daudans hættu vera, því Ambales snéri
100 Sverdinu í hendi sér. Kóngur heimti vopn og menn
til sín ad drepa Ambales, enn Ambales rétti þá Sverdid
ad kóngi, runnu þá tvær grímur á kóng ad lífláta Am-
bales eda ei, enn hyrdmenn sógdu kóngi ena mestu smán

At this the folk there in the hall had great delight, and many laughed at his doings, but he paid no heed to the word of any man. The king spake to him and said :— “Wilt thou not behave in seemly fashion and remember what becomes thee? I will drink to thee now, and thou shalt drink to me.” The king did so: the cup-bearers poured out a costly drink into a large goblet and bore it to the king, who took it, and bade Ambales to take it of him. Ambales did so, but paid no courtesy unto the king, and drank to half the goblet, and went then to Addomolus, and with all courtesy and reverence reached him the cup. Addomolus frowned thereat, but yet he took the cup and asked the king if he should drink. The king replied that he might do so. And he drank of the cup and gave it back to Ambales, who took it in his hand with all due courtesy, and held it up and said :—“The king may be thankful that there is not in my power that which I wish and he doth merit; without the means a man can do nought though he would.” He spat then in the cup and placed it on the board afore the king. The king grew mightily wroth, and seized his sword, and raised it at Ambales, but he sprang away, out of the reach of the blow, so that the sword touched him not, but stuck in the floor. Ambales swung him anon toward the king, seized the sword with his right hand, pulled it from the king, and holding it by the point he reached him the hilt; but soon enough the king deemed he was in jeopardy of death, for Ambales turned the sword. The king called then for weapons, and bade men come and put Ambales to death, and then Ambales gave back the sword unto the king, and the king doubted whether Ambales was to be slain or not; but the courtiers said unto the king, ’twere greatest shame

CH. XIII. Ambales ad drepa, qváuð í hañs valdi verid hafa, bæði
 105 konúnginn og marga adra ad drepa, þar hann náði svo
 hañs nóktu Sverdi, og mætti það sannlega seigja, ad
 Ambales hefði kóngi og hañs mönnum líf géfid. Kóngur
 slidradi þá Sverdid, eñ alt þángað til hafði Amales stadið
 i höggfæri kyrr og mjög blíðlegur, enn þegar hañ sá kóng
 110 Slidra Sverdid, hlióðnadi hann allmikid. Þá Spurði
 konúngur hann : hvar tók þig Sárast er þú sást Fòður
 þinn deía ? Enn Ambales hló þá mjög dátt og svarar : rétt
 í rassinn ; ad þessu hlóu með mikid, og var allstór gleði
 í Höllinni ; með sögðu þvílíkar athafnir og framferði
 115 Ambalesar fíflalegt vera, með ord og verk, enn krist-
 nir menu hriggdust mjög, þeir sátu allir í einri róð
 samañ, til þeirra færði Ambales leikiñ og fór á Setur
 sínar fyrir fótum þeirra og gjórði þar sín þarfindi. Þá
 lagði ólíkt mikla um höllina so með hieldu firir vit sín,
 120 magnadi þetta kjætina í Hyrd kóngs, enn margur bað
 honum dauda, sögðu þá sumir hann lifa mætti mönnum
 til Skémtunar, og við þetta gékk Ambales úr Höllinni til
 Elda Skála.

14 Capítulí.

ÞU sem Amlóði kom í elda-skála, var módir hañs þar
 kominn, og Drottning kóngs, og þernur hennar
 sátu við eldsglæður á Stólum, enn katlar voru ei ad
 seidi, greip Ambal. upp móður sína með stólnum og
 5 setti hana á katla hlóðir, so svidna tóku klæði hennar,
 hlióp Céta Drottning þá ad með þernur sínar, þryfu
 upp Ambu Drottningu og báru til dyra, eñ Stólliñ
 brann allur, skundudu þær nú með felmtri miklum

to put Ambales to death, since he had had it in his power to slay the king and many others too, for he had had in his grip the naked sword, and it might be said with truth that Ambales had spared the king's life and his men's. The king then sheathed his sword; till then Ambales had stood in reach of it, quiet and of friendly aspect, but when he saw Faustinus sheathe his sword, he grew full sullen. The king said to him :—"Where didst thou feel sorest when thou sawest thy father die?" Ambales laughed heartily and answered :—"In the buttocks." At this the folk laughed merrily, and there was great glee in the hall. Men said that in word and in deed Ambales was passing droll, but the Christians there were sore aggrieved; they sat together all in a row, and thither Ambales now brought his play, and his sport before them was of the foulest, and thereat the merriment in the hall waxed mightily, though a many wished him dead. But men said he might as well live for the sport of men, and Ambales went from the hall into the kitchen-
stead.

Chapter XXV.

Now when Amlode came in to the kitchen-
stead he found his mother there, and Queen Ceta and her maids sat beside the gleeds on chairs, but the cauldrons were not then a-boiling, and Ambales seized aloft his mother on her chair and placed her on the cauldron-hearth, so that her clothes began to singe. Then Queen Ceta together with her maidens rushed thither and caught up Queen Amba, and bore her to the door, but all the stool was burnt. And now they rushed in great terror

CH. XIV. til Hallar kóns, og sògdu af verkum Ambalesar alt hvad
 10 gjòrst hafdi, enn allar qváu hann hid argasta Fífl vera,
 og allrei mundi hann mannvitsku ná eda neinum mentuñ,
 og ekki þyrfti neirn hann ad óttast ad hefndum, kom það
 þá öllum samañ ad láta hann lifa múnnum til Skamðægris.
 Kóngur var stránger mjög í yfirbodan, ei síst vid lata og
 15 illgjórdasama, setti hañ þá í þrældóm, enn hina er ekki
 vildu neita sín, til þjónustu, lét hann drepa. Eitt sinn
 mælti hann vid hyrd sína: það þikir mier ad óskilum
 fara, ad Ambles hefur hina bestu kosti og listir sem
 honum líkar, enn vinnur þó ekkert gagn þar med, því
 20 vil eg láta til reina hvórt hann gétur ei med Fjárhyrdurum
 verid, hjardar vorrar ad gjæta. Enn Gamalíel og rádid
 seigir þetta reyña mætti, var þá Fjárhyrdurum skipad
 hann med sér ad hafa til ferdar, þeir geingu þá ad Elda-
 skálanum, og var Ambales ad tálga Spítur sínar med
 25 sama hætti sem firr, þeir spurdu til hvørs þær duga
 skyldu; enn hañ qvad: til Fódur hefnda og ekki til
 Fódurhefnda. Þeir kvóddu hann til ferdar med sér, og
 sògdu hónum skipun kóns og vilja; eñ hann stóð upp
 skindilega og fór med þeim; so var mikil för á gáangi
 30 hañs ad þeir sáu ei eptir honum, enn í rétta átt stefndi
 hann ad einu Fjalli þar ed fjárins var von, var þá lidid hid
 hærsta dags er þeir komu í Fjallid, var þá mikid heitt
 vedur med hægum vindi, vatn eitt lá annarsvegar med
 Fjallinu, grunnlaust og mikid myrkt, þar beid Ambales
 35 Förunauta sinna, og þar fundu þeir hann, sveif hann
 þa ofann ad vatninu og lagdi sig nidr vid það, setjandi
 Hlustir sínar vid það á bádar hlidar sem til einhvørs
 hlustadi, síðann stóð hann upp og sagdi til sína

to the king's hall, and told of Ambales' doings, all as it had befallen, and they all said he was the wretchedest fool, and would never come to the wit of man, or to any breeding, and no one need fear vengeance from him. And then all there agreed that he should live to be the sport of men. Now the king was most stern in his rule, and not the least so with lazy folk and evil-doers; he made slaves of them for the most part, but those that would not bestir themselves he had slain. Once he spake with his courtiers and said:—"It seemeth wrong that Ambales with skill and prowess to achieve whatso he lists yet doeth naught of any profit. Wherefore I would try whether he cannot stay with the herdsmen and guard the herds." Gamaliel and the other counsellors said it might well be tried. So the herdsmen were told to take him with them. They went to the kitchen-stead where Ambales was whittling at his spits, as was his wont, and they asked him of what use they were. "For father-revenge and not for father-revenge," he said. They bade him go with them, and told him the king's bidding and his pleasure. He rose swiftly, and went with them; but such was the speed of his walking that they soon lost sight of him; yet he took his course in the right direction toward a certain mountain where the herds were to be sought; when they reached the mountain noonday was passed, and the weather was very hot, with a gentle breeze. There was a water on one side of the mountain, bottomless and very dark. Ambales awaited there his comrades, and there they found him. Swiftly then he went down to the water, and lay flat beside it, turning his ears now here now there, as he listened for something; then he stood up and said to his

CH. XIV. Förunauta: vindur er kominn í vatn, og vindur ætlar úr
 40 vatni. Enn þessi ord héldu þeir galinnsskap, geingu
 síðan á Fjallid, vóru þeir 6, enn hann sá 7^{undi} enn sem
 þeir komu á Fjöllin, tókust upp Sauda-leitirnar, fundu
 þeir hnöppum samað nokkud af Fénu, hlióp þá Ambal.
 í gónur með skringilegum hlióðum og ólatum, elti hann
 45 og Stiggi féð allavega úr þess atthögum, so að fjárhýrd-
 arar feingu aungvu við það ráðid, því Ambales hlióp
 þeim miklu hardara, so þeir feingu ekki til haðs séð né
 Saudanna, gjórdist þeim nú illt í Skapi, er þeir leitudu
 langt yfir vana sinn og sáu þó hvórki fiend né sinn
 50 Förunaut, hófdu þeir þá langt géingid yfir máta til nordur-
 áttar, fundu þeir þá Féð alt að heilli tölu með einni
 Fjallshlíð, en Förunaut sinn Ambales sáu þeir ekki
 heldur, hamrar vóru þar með hlíðum nordur leingra,
 þar sáu þeir Hellir vera mundi eigi lítill, þar heirdu
 55 þeir Skraf og háreisti, gyrnti þá ekki dvöl að eiga lánga,
 og ráku hjórdina heimá við með kappi miklu, sjá þeir
 nú hvar maður geingur á Fjallinu, mikill vexti og hafði
 Svedju mikla í hendi, kienna þeir nú Förunaut sinn, og
 skundar hað undan þeim heimleidis, litlu síðar sjá þeir
 60 18 menn hlaupa um sama veg, vóru þeir allir stórir enn
 þó tveir af þeim stærstir, stefndu þeir beint að hyrdur-
 unum, þetta vóru Hellirsbúarnir, eirn af þeim mælti
 með allþúngu Skapi: Hvar er nú sá er Sverdi minu
 stal? Hyrdarar seigja að haðs sé leingra að leita
 65 enn þágangad. þá mælti Blámadurin: þér skulud allir
 haðs gjalda. Hellirsbúarnir hófdu tvenn vopn hvór
 um sig, Hyrdararnir hófdu fáir Sverd, enn handboga
 hófdu þeir; Foringi þeirra hét Batellus, hann skaut

comrades :—"Into water wind has come, out of water wind will go ;" but these words they deemed were madness, and they went up to the mountain ; there were six of them, and he was the seventh ; and as they came up on the mountain, the gathering of the sheep began, and they found some of the sheep clustering together here and there. Then Ambales ran heedlessly about with weird screams and with wry looks, and he pursued and drove the sheep in all directions out of their haunts, so that the herdsmen could not muster them, for Ambales ran much faster than they could, and they might not see him or the sheep ; and they grew ill-tempered, being forced to search afar, much farther than was their wont, and yet they saw nor sheep nor their companion. They had gone far to the north, when they found their sheep, the number fully told, along a certain mountain-slope, but of their comrade Ambales they saw nothing. Along those slopes still further to the north there were steep rocks, and they thought they espied there a cave, by no means small. They heard, too, talk and loud bickering, but they had no wish to stay there long, and drove the herd homeward at their quickest. Suddenly they beheld a man walking along the mountain ; he was of large size, with a mighty knife in his hand ; they recognised their comrade ; he stalked along ahead of them homewards. Short while thereafter, they saw eighteen men running in the same direction, all of them huge, yet there were two tallest of all ; they made straight for the herdsmen ; they were the cave-dwellers. One of them asked them in a fierce temper :—"Where is he who stole my sword ?" They told him they would have to go farther than there to find him. "Ye shall all pay for him," said the cave-man. The cave-dwellers had each two sets of weapons, but few of the herdsmen had swords with them though they had their hand-bows : their leader hight Batellus ; of all men he

CH. XIV. manna best af boga, neitti hann nú listar sinnar, og
 70 skaut ad Hellirsbúunum vel og leingi, og so gjördu þeir
 allir hvör sem meira mátti inn til þess 12 létust af
 Stigamónum, var þeim vid hættu búid er eptir lifdu,
 og í því kom sá sem Sverdid hafdi tekid, og rétti það
 ad Stigamanninum enn hann brá því ad Ambales, hann
 75 brást undan hógginu, hlióp síðann aptur ad Stigamann-
 inum greip hann í fáng sitt og bar hann um völlinn,
 kisti hañ og klappadi hónum mikillega, hafdi so á
 harda Skeidi med hann, og so fast hélt hann hónum ad
 hañ kunni ei um ad brjótast, eñ er hañ hafdi leingi med
 80 hann um völlum hlaupid, bar hann hann heim ad Hellir-
 num aptur; nú sem hinir Hellirsbúarnir sáu þetta, skaut
 þeim skélk í bringu og kom ædra mikil í hug þeirra,
 hlupu þeir burtu frá hyrdurunum, sem þá feingu fjór-
 lausn med þessu, flýttu nú Ferd sinni og Hjórdinni. Enn
 85 er Ambales kom ad hellirsdyrnum, lét hann byrði sína
 lausa; dólgur sá sem hañ bar hét Karon, hann var foringi
 Hellirsbúanna, eñ broder hans hét Actamund er nú kom
 aptur med þeim er lifdu af Hellirsbúunum. Karon mælti
 þa vid Ambales, abl og hreýsti vantar pig ei, so ad eingin
 90 trúi eg þinn jafningi se, því er þér það Skadi enn mér Skómm
 pig ad deida, þu hefur nú þrisvar átt ráð á lífi mínu, og
 má seigjast þú hafir mér líf géfid þar svo hefur sked.

shot best with the bow, and now his cunning served him, and he shot at the cave-dwellers well and long, and they all did as best they could until twelve of the robbers had been done to death, and those who were left were in great peril; at the same moment he who had taken the sword came up to them, and he gave the sword to the robber, then he brandished it at Ambales, who turned from under the blow and sprang upon the robber, and caught him up and bore him about the field and fondled and patted him, and ran about with him with all speed, and clutched him so firmly that he might not wrest himself free, and when he had run with him for some time about the fields, he bore him back into the cave. Now when the other cave-dwellers saw this, fear shot through their breasts, and great dismay seized upon their hearts, and they ran from the herdsmen, whose lives were thus saved, and they speedily went on their way together with the herd. When Ambales came to the door of the cave he let down his burden: the fellow he was carrying hight Caron; he was the leader of the cave-dwellers; his brother hight Actamund; he now came back with those of the cave-dwellers who were left alive. Caron said to Ambales:—"Thou wantest neither strength nor prowess; methinks thy equal liveth not; wherefore 'twere pity and shame for me to kill thee; thou hast had my life thrice in thy power, and I grant that thou hast given me my life."

CH. XIV. Í þessu sama bili kom Actamund þágangad og hañs Félagar
hlióp hann þegar að Ambales með nakid Sverd, og greiddi
95 honum högg um þverar Herdarnar, fékk Ambales þá Sár
mikid, snérist hann við allreidur, og þreyf hann upp með
miklu abli, fleigdi honum á lopt sem hærst mátti, so hann
kom nidurá Herdarnar þar klettarnir voru undir, og brotn-
100 ar; Hlióp nú Ambales að Karon, greip hann upp með
sama hætti og vildi hann lífi Svipta, enn Karon badst
fridar og lífs, let Amb. hann þá lausan og gaf honum líf.
Karon bad hann hjá sér dvelja, og baud hönunum alla þá
Sæmd að þiggja er hann kyñi, enn Ambales qvadst að
105 sinni ei þann kost þiggja mundu, en seirna mun eg þig
að Sáttum sækja. Skundadi nú Ambales heimleidis,
og náði bráðt Fjárhyrdurunum; var Hjördinn þá bágræk,
því þeir voru fáir; beindi þá Ambales að með þeim og
dugdi sem þeir kjósa mundu, alt þar til að hjörðin kom
110 af Fjöllunum, þá aþtradi Ambales gaungu Fjárins, og
stód í stígnum sem í Fjallinu var að ganga, enn þá var
miög diñt orðid, því í loptinu tók að þikkna og vedur
uñ að briótast, þókti hyrdurunum þessi hañs gjörningur
hinn versti. Lækir fiellu víða af Fjöllunum með straungu
115 hliodi og stórum fossum hlióp Ambales nú úr Fjár-stöð-
dunni að einum fossi er mestur var, hló mjög að gangi
vatnsins, áttu hyrdarar þar leid allnærri, þá kom Am-
bales til þeirra og mælti: Í kvöld renna fossar sem
áður voru allir upp aptur enn eingin nidur. Þetta mælti
120 hann þrisvar og lét hlé á milli. Ráku nú Hyrdararar

In this same nick of time Actamund and his fellows came up to them, and he sprang forthwith at Ambales with a naked sword, and dealt him a blow athwart his back, so that Ambales got a great wound, but he turned in great wrath and caught him up with all his strength and flung him aloft as high as he might, so that he fell upon his back among the rocks, and every bone in him was broken, and thus it fared with all his fellows. And now Ambales rushed at Caron and caught him up in like manner, meaning to kill him too, but Caron prayed for peace and life, and Ambales let him loose and gave him life. Caron begged him to dwell with him, and offered him all homage that he could give, but Ambales said he would not then take what he offered, "but later I shall make my visit of peace to thee." Ambales turned now homeward, and soon he reached the herdsmen; the herd was hard to drive, for the men were few. Ambales lent them his help and served them to the best of their wishes all along till that the herd was come from off the hills; then Ambales hindered the drove of sheep, and blocked the mountain-path they had to pass; and by now it had grown dark, and the sky was overcast and a storm was brewing; the herdsmen deemed that now his conduct was of the worst. Streams ran far and wide adown the mountains with great noise and mighty torrents; and Ambales sprang now from where the herd was standing toward one of the greatest of the torrents, and laughed loudly at the rush of water: the herdsmen had to pass close thereto, and Ambales came up and spake to them:—"To-night the falls that were before all run up and none adown." Thus spake he thrice with a pause between. Now the herdsmen drove

CH. XV. Hjórd sína að birgjum sínum, og geingu síðan til biggða og fundu kóng, spurdi þá kóngur og Hyrdiñ að förum þeirra sem og Förunaut, enn þeir sögðu allt sem farid hafði um gjördir hañs, þókti kóngi og mönnum hañs
125 að þeir hefðu í stóra ofraun komid.

15 Capítulí.

A MLODI gékk að vana til Eldaskála, og settist þar nidur er hann var ei yanur, heldur innar leingra, konur þóktust sjá hann dæstari enn hann var vanur, báru þær honum þá mat, þann þær vissu honum haga, enn hann
5 át sem honum gégndi best Hirdararnir voru í Höll kóns, og sögðu honum og mönnum hans frá Ambales, hvörsu mikla adstod hann hefði gjört þeim í frammgaungunni með mikillri ablraun. Kóngur Spurdi þá að ordum hañs, eða hvört hann hefði ekkert talad, enn þeir sögðu
10 honum allt hid sanna. Kóngur mælti þá: Amlódi mælir ord af viti og af óviti. Dagurinn var þá runnin, enn stormur var úr öllu hófi, so víða hrundu turnar. Kóngur mælti: opt géfast Fíblinn gétsþókust, enn af frásógn Hirdaranna dæmdu fleyrstir það um Ambales, að hann
15 mundi aldrei vís madur verda, heldur fífl og afglapi so leingi lífdi, og eingiñ þyrfti hañ að óttast. Kóngur qvadt ei mundi framár það til óhagnadar gjöra að láta hann með þeim fara, qváu meñ þar stóra naudsýn til vera. Nú er að seigja frá Amlóða, að hann eptir
20 máltíð gékk úr eldaskála, og vildi leita sér að náðugum hvíldarstad um nóttina, hvörju að olli Sár hañs, var þá dímmt orðid miög, enn óvedur með Stormi og regni gékk að, enn sem hañ var Skañt frá eldaskála geinginn, mætir honum madur mikill vexti; hann bar
25 Sverd í hendi, það var búid vel og lísti af því í mirkri

the herds to the pens, and thereafter they went to their homes, and they saw the king, and the king and the court asked after their journey and of their comrade, and they told everything as it had come to pass concerning his doings there, and the king and his men thought they had been in a most sorry plight.

Chapter XV.

AMLODE went to the kitchen-stead and sat him down in an unwonted spot, somewhat nearer to the upper end of the place, and the women thought him even more dazed than at other times ; they bore to him the meat they knew he best liked, and he fed to his heart's content. The herdsmen were in the king's hall, and told him and his men what great help Ambales had been to them in the fight by reason of his mighty strength. The king asked about his words, or had he said nothing, and they told him all the truth. The king then said :—"Amlode's words are wise and witless." The day was then spent, but the storm raged beyond all measure, so that towers fell far and wide. The king said :—"Oft in sooth, fools guess truth," and from the story of the herdsmen, many deemed this true of Ambales, for he would never grow to the wisdom of man, but remain a fool as long as he lived, and none need fear him. The king said he would not again put them to such trials by sending Ambales along with them ; the men said 'twas to be hoped so. Now it is to be told that Amloth after his meal went from out of the kitchen-stead, and sought a quiet spot to rest in for the night, for he was wounded ; it had then grown dark, and tempest and storm and rain was abroad, and when he had been gone some short way from the kitchen-stead a man of huge size met him ; he bore in his hand a sword of goodly make, and it shone

Ca. XV. sem af fögru líósi, hvörju valda máttu gimsteinar og
 gullbúningur Sverdsins, það var miög stórt, kilfu bar
 hann mikla í hendi, í lodnum kubli var hann; hann
 hafði 8 karla abl, illkéndur var hann mjög af mörgum,
 30 sökum þjófnadar og mañdrápa, því hann mirdti menn um
 nætur, var hañs heldst að vænta þá illvydri vóru; kóngar
 hófdu fé lagt til Hófuds honum, því hann hafði leingi að
 slíkum illvyrkjum kéñdur verid, þessi maður hét Drafn-
 ar; Nú sem hann sér Ambales, hradar hann gaungunni
 35 og vildi drepa hann, reiddi kilfuna til hóggs, eñ Ambal.
 þóktist vita Skap hans, hlióp hann að honum og þreif
 í vinstri handlegg hañs í hvörri hendi Sverdid var, og
 kreisti miög fast, og Sveifladi honum so við falli var
 búid, vard honum nú laust Sverdid af Stirdum átókum,
 40 þreif nú Drafnar til Ambalesar og urdu Sviptingar miklar,
 áttust þeir fáng við all leingi, var nú ýmsum við falli
 búid; Ambales þóktist finna að ei mundi þurfa vært
 að bjóða, og gjörði honum hardan adgáng og þreýf hann
 upp með hrigg spennu og bar hann að hallar dyrunum,
 45 enn af umbrotum þeirra Skulfu Strætin, enn brestir og
 brak urdu so mikid að flestū baud við ótta, dyraverdir
 Hallarinnar flúðu af hrædslu, þókti Drafnari frama lítid
 þó hann nú mætti koma í kóngs höllina, bar nú Ambales
 hann inn í Höllina, og lét hann lausann fyrir kóngs
 50 bordi, vóru menn þá að vistum, gékk Ambales sem
 snarast úr Höllinni og læsti flíótlega dirunum, var nú
 stór stans á kóngi og mónnum hans, kóngur kalladi
 á menn og baud þeim að fanga gestiñ, því hann var

in the dark, perchance by reason of the precious stones and its golden fittings; it was of large size; he bore, too, a mighty club in his hand, and wore a shaggy cowl; he had the strength of eight churls, and was held in great dread by many men, for thefts and manslaying; he murdered men at night, and was mostwhiles to be met with when evil weather was abroad. Kings had put a price upon his head, for he had long been known for his evil deeds; this man hight Drafnar. Now when he caught sight of Ambales, he quickened pace and thought to slay him; he raised his club for the blow, but Ambales guessed his purpose, and leapt at him and clutched him by the left arm, in which hand was his sword, and he grasped him very tightly and swung him that he was nigh a-falling, and his sword was loosened from his strong grip. Drafnar clutched hold of Ambales and great wrestling befell; they grappled each with the other long time, and each was on the point of falling. Ambales felt that no slight clutching of his foe would now avail, and made for him with most fierce onset, and caught him by the back and bore him to the doors of the hall, and the ground shook with their tussle, and the crash and din were so great that folk were afraid, and the warders of the hall fled in dismay. Drafnar deemed it but little honour tho' now it were granted him to enter the king's hall. Ambales bore him therein and freed him before the table of the king; the men were then at food; Ambales went then with all speed from the hall and quickly shut the doors, and great fear fell upon the king and his men. The king called to his men and bade them seize the guest; he was

CH. XV. mjög hræddur. Þusti nú Fólk að honum með vopnum.

55 Drafnar sá nú líf sitt í hættu og mundi hann það verja eiga, Skók hann, nú kilfuna, og drap skindlega með henni
12 með, tok nú Fólk að flía og miðg hrædt að verða, og í sama bili var Hallardyrnum uppklokið, kom Ambales inn og greip Drafnar upp aptur og bar hann þágangad
60 sem þeir fundust fyrst, og lét hann þar lausann, tók Sverd Drafnars sem þar lá og fékk honum það aptur. Drafnar mælti: Þér má eg frammar óðrum hæla, og býð eg þér mína vináttu, filgi og Fjáraflát eignar og aðtektar. Ambal. mælti: Ei þigg eg það, enn þú mátt finna mig
65 aðra nótt í þessum Stad, og það ei bregðast láta, annars er þrot á vináttu minni og filgi við þig, játadi Drafnar þessu, og Skildu þeir með kjarleika. Amlodi hitti fyrir sér kastala, þar var í Herbergi móður hans og géstanna fágad með skrautlegu búningi, gekk hann í Herbergi
70 móður sinnar; þar voru margar Sængur forkostulega búnar, lagdist Ambales nú í eina og afklæddist Fötum sem aðrir menn og tók fastan svefn. Kóngi og hans mönnum fiell allur ótti við burtför Drafnars, og þóktust stóra vansemd hlótið hafa af hans komu, og hvörsu lítið
75 þeim varð að vegi er þeir urðu af honum sigradir, sögðu margir sá væri sekur ens versta dauða sem þeim hafði óvörum í þessa dauðans hættu komið, og sögðu hann hér með kóngi hafa hugað dauðans hefnd. Þá mælti Gamaliel: Þótt oss sé mikil ærusmán orðið í þessu, þá meigum vér
80 víðurkenna, að þjófur þessi hefur um lánga tíma stolið fé, og myrðt svo margar menn að ei veit tölu á, hafa kóngar

much afeard. The men rushed at him with their weapons, and Drafnar saw that his life was in great peril, and that he must needs guard it well; he brandished his club, and in a trice slew twelve men therewith. The folk took now to flight, for they were greatly adread; but in that same moment the hall doors were thrown open, and Ambales came therein, and caught up Drafnar and bore him thither where they first had met, and let him loose there, and took Drafnar's sword which lay there and gave it him again. Drafnar said:—"I honour thee before all men, and I offer thee friendship and rule over all my wealth and riches." Ambales said:—"Nay, I wish it not, but meet me this next night here on this spot, and fail not therein, else there is end of friendship and of aid." Drafnar assented, and they parted in friendship. Amlothe came now to the castle, where his mother and her guests abode in noble state. He went into his mother's chamber, and there were many couches there all richly dight, and Ambales lay adown in one, undressed withal even as other men, and he slept soundly. The king and his men lost all their fear when Drafnar left, and it seemed to them that they had gotten great shame from his coming thither, seeing they had done but little, while he had triumphed over them. Many said that he should be doomed unto the worst of deaths, who had plunged them unawares into this death-peril, and they deemed he had intended thereby dire vengeance on the king. Then said Gamaliel:—"True we have gotten us great shame in this, yet must we remember that this thief has long time robbed us, and has murdered men, so many that the tale may not be told. Our kings

CH. XV. vorir lagt stórar útlógur peninga til hófuds hónum, því
hann var sá versti vidureignar, og hefur ad vitund allra
manna flest og verst nídíngs verk gjórt, og því var hann
85 af öllum Land Herrum útlægur gjórdur, enn nú sem hann
var oss í Hendur feingiñ, vogadi eingin sér vid hann ad
hætta, hvórki kóngur sjálfur ne Hyrdinn sem þó mestar
vidlógur hófdu stadfest um hann, því raunar stóðum vér
allir í daudans hættu, hefði óvinur þessi margra bani
90 vordid firr enn sigrast hefði, enn þar hann var af einum
manni sigradur er þó var án vopna, má oss mínkun
þikja, því þá Fífl þetta skynjadi vort atburdaleýsi, og sá
dauda vorra manna, hjálpadi hann oss úr þessum daudans
voda, hvórniñ skyldi hann þá hafa daudan forskuldad?
95 Kóngur mælti: þetta er satt talad, og má oss þikja
Skómm ad oss, þar vér létum grei þetta sigra oss. Fjellu
nú þessar rædur nidur, og geingu menn heldur daprir
til Hvíldar. Amba Drottning gékk hrigg til ad Háttu,
og sem hún kom í sitt Svefnherbergi, litast hún um, og
100 sér hvar madur liggur mikill vexti, þángad gékk hún og sá
þad var Sonur hennar. Kubl lápar, hóggvinn sundur um
þverar Herdarnar, hún dró hægt klædi ofann af honum, og
sér hann sárañ mjög, því hann sneri baki vid henni, hún
bar ágjæt smyrsl á Sáríð og mýkti þad, síðan gékk hún ad
105 sofa, ad morgni klæddist hún árla, og vildi græða Son sinn;
hann var þá vaknadur, og qvadst þad eí þiggja vilja, lá
hann leingi þángad til menn vóru til umsvifa geingnir,
reis hann þá upp og sá aungvan nema móður sína, hann
mælti: Líf þitt og mitt mun vidliggja ef eg þigg grædslu
110 þína á Sárúum mínum, og því vil eg þad ei, klædi vil eg af

placed a great price on his head, for he has always been the most terrible of men to deal with, and as all know has done the worst and wickedest of deeds, and he was made outlaw by all the lords of this land ; but now when he was put into our hands not one of us was bold enough to risk encountering him, neither the king, nor the court, tho' they had vowed the direst vows against him ; yea, we all stood in very fear of death, and our foe would have been the slayer of many a man before he had been vanquished ; but he was overpowered by one single man, and he un-weaponed ; verily we must deem it our shame that when this fool beheld our helplessness and the slaughter of our men, he saved us from the jeopardy of death. How then does he merit the punishment of death ? ” “ 'Tis rightly spoken,” said the king ; “ we must needs deem it our shame that we suffered this dog to vanquish us.” The talk ceased then, and men fared somewhat heavy to their rest. Queen Amba went to her chamber, sad of mood, and when she came there she looked around and saw a man of huge size lying there, and she went up and she saw it was her son. A cloak lay there ; it was cut athwart from shoulder to shoulder. Gently she drew the coverlet from him, and saw that he was sorely wounded, and he lay with his back toward her ; she salved the wound with goodly ointment and soothed it, and went then to rest. On the morrow she dressed her early, wishful to tend her son, but he was awake then and said he would not have it. He lay there long till the men were gone unto their work ; then he rose up, and seeing none there save his mother he spake with her :—“ Thy life and mine will be in peril if I take cure for my wounds from thee,

Ca. XVI. Þér þiggja, og hiá þér mun eg á nætur dvelja meðan eg er
 í raunum þessum,—ber þú þig vel, þó eg þér ofraun gjóri,
 því alt mun um síðir enda taka. Veglegan kubl og kirtil
 gaf hún honum; mynntist hann nú við móður sína með
 115 ástar atlotum.

16 Capítulí.

AMBALÉS lá langt frá á dag í Herbergi móður sinnar, á
 móti kvöldi klæddist hann og gékk í eldaskála, tóku
 konur honum vel, og hieldu honum máltíd, þókti þeim
 hann af vana sínum bregða og þeinktu til batnadar berast
 5 mundi um Sidi og Sæmd; hañ neitti sem vanur var; enn
 ad gjördri máltíd gékk hann úr eldaskálanum þangad sem
 þeir Drafnar höfdu mælt mót, var Drafnar þar komin eptir
 sinni lofan, og fundust þeir með kjærleika. Þá mælti
 Ambal. við hann, nú skulum við ferdast á Fjall upp í
 10 nótt; Drafnar játadi því, hann hafði þá Sverdid Sigur-
 lióma, dró það út og höfdu þeir liós af því á heidunum,
 liettu þeir ei firr gaungunni enn þeir komu ad Hellir
 Karons, var hann þar fyrir og tók þeim allskostar vel
 með miklum kjærleika, leiddi þá í Hellirinn, og hugdi ad
 15 sárum Ambales og bar á þaug dírmæt Smyrsl so úr þeim
 dróg verk allan, spurdi hann ad hógum Drafnars, enn Am-
 bales sagdi honum hid sanna, ad hann væri sinn Félagi,
 og bad hann gjöra vel til hañs sem framast hann kynni.
 Karon játadi því, og sagdist mundi reýnast honum
 20 kjærlega eins og hann væri Ambales skyldugur ad
 audsýna, þó so ad hann reýnist mér trúr, seigir hann,
 í öllum samförum. Ambales mælti: víst mun hā þér
 triggur reýnast og þarfur í öllum vidlógum, og vilie
 hann mæta mínum góðvilja, þá þeinki hann so ad gjöra; á
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wherefore I will take nought ; but I fain would have garments from thee, and I would tarry with thee at night-time while in this plight : bear thyself well, though I put thee to greatest trials ; everything at last has ending." She gave him then a rich cloak and a kirtle, and he kissed his mother with great love.

Chapter XXX.

AMBALES lay long into the day in his mother's chamber ; toward evening he dressed him and went unto the kitchen-stead ; the women gave him blithe welcome and prepared a meal ready for him ; they thought him changed from his wonted way : and deemed that in mien and manner he was turning to the better : he took to his food as he was wont, and when his meal was ended, he went from out the kitchen-stead thither to where he and Drafnar had fixed on as their meeting-place. Drafnar was come there as he had promised, and they met in great friendliness. "We two must journey to the fell to-night," said Ambales to him. Drafnar agreed ; he had with him then the sword hight Victor-gleam, and he drew it out, and they had light upon the heaths : they stinted not their journey till that they reached the cave of Caron. Caron was within, and gave them blithe welcoming with great show of friendship, and led them into the cave ; he looked at the wounds of Ambales, and bore precious ointment thereto, which drew forth all the pain : he asked then what Drafnar was, and Ambales told him all ; how he was become his fellow, and bade him do for him all that he could. Caron assented to his wish, and said he would show himself kindly toward him as behoved him, at least on Ambales' account : "On this condition, iwis, that he be true to me in all our dealings." "Be assured," said Ambales, "he will be true to thee and helpful in all thy straits ; an he wishes my goodwill, 'twere best for him to do so."

CH. XVI. Því liggur okkur báðum seigir Karon. Ambal. mælti ; þið

26 meigid báðir saman halda í þessum Fjallbigdum, og abla fjár með frelsi en ei sem þjófar, því réttfeingid fé lukkast vel jafnan, enn ódigd og þjófnadur fær og forþénar ætíð versta last, haldandi þeim í dauda sem það höndla ; Enn

30 fái eg aptur míns Föðurs ríki, og gæti eg drepid þann kóng sem því nú heldur, þá kannské þið meigid meira frelsi fá í landi þessu. Drafnar baud honum líd sitt til Hefnda við kóng, og audæfi sín í uppákostnad. Ambal. qvadt það ei að sinni þiggja mundi, enn kubl þinn máttu

35 mér falañ láta. Drafnar seigir hönun kublín og Sverdid til reidu, Ambales tók við kublínun og klæddist hönun, enn fékk Drafnari sinn kubl, sem módir hañs hafdi géfid honun, er þó var þíng gott, enn Sverdid vildi hann ei ; síðan qvaddi hañ þá með kjærleika, og skundadi heim til

40 borgariñar aptur, var hann nú mjög tróllslegur vordinn, og sú mesta ósýn, því sá grái kubl gjörði hann mjög skringilegan, þó ei þækti áður illu að spilla ; veik hann nú að eldaskála, og sem konur sáu hann, urðu þær mjög óttafullar, og fordudu sér, enñ hann tók til sinna firri leika,

45 og át það eitt af réttunum er hann sjálfur vildi, alla sína fornu Sidi hafði hañ, og enn jók hann við spíturñar, var það hans tíðarsta yðja að smíða þær ; margir gjördu gis að smíði þessu, enn hañ gaf sig fátt að því ; jafnann héldt hann næturgistíng í Herbergi móður sinnar.

50 Eitt Sinn skéði það, að marger af vinum hennar vóru komnir að finna hana, þeir ed hófðu kóngs erindi, og hieldu næturgistíng í þeim Sal er Amba Drottning héldt, áttu þeir vingjarnlegt Samtal við hana ; enn

"Twere best for both of us," said Caron. "Ye two shall dwell together in this fell-land," Ambales said, "and ye may freely gain wealth, but not as thieves; for wealth gained honestly prospereth well, but knavery and thieving bring, and merit too, the worst reproach, and deliver them to death who traffic in them: and when I succeed to my father's kingdom, if I achieve to kill the king who holds it now, know well ye two shall have more freedom in the land." Drafnar proffered him his help for vengeance on the king and his riches too for achieving it. Ambales said he needed nought then, "but thy cloak I would have from thee in purchase." Drafnar said the cloak and sword were at his service. Ambales took the cloak and wrapped himself therein, and gave to Drafnar his own cloak, the which his mother had given him, and it was of great price; but the sword he would not take: sithence he bade them farewell and speeded home unto the city. He was now a weird troll to look on and most ugly, for the grey cloak made him of strange aspect, though at no time had folk ever deemed him a goodly thing to spoil. He fared now to the kitchen-stead, and when the wenches saw him they were adread, and hurried off. He took to his old ways and eat whatsoever he liked best, and kept, too, to his former habit, still increasing the number of his spits, and it was his chiefest work to whittle at them. Many mocked at this craft of his, but he paid no heed. He took his night-abode in his mother's dwelling. Once on a time it befell that many of her friends were come to see her; they were vassals of the king, and they stayed in Queen Amba's hall throughout the night and had friendly converse with her; but when night

CH. XVI. er náttadi, kom Ambales þágnad, sem hann var vanur, og
 55 lét öllum þeim verstu látum er hann kunni, so aldrei hafði
 hann meira vidhafst edur verr látid, öll sín skilningar
 vit afmyndadi hann med miklum Skrípagáangi; af þessu
 kom Stans á alla; enn þá er hönum leiddist, lagdi hann
 sig til Svefnis, og gjörði sér hrotur miklar og óvenjuleg
 60 Svefnlæti, so mönnum stóð þar af bæði ótti og ónád, svo
 menn gátu eigi Svefn fest firri enn dagadi, og um Am-
 bales var hlióðt ordid. Um morgunið geingu með firir
 kóng, og varð þeim þá tíðast að seigja frá því er Ambales
 hafði adhafst um nóttina, og hófðu margir með gaman af,
 65 er heirdu af hans apaverkum. Kóngur mælti þá: vondur
 er hann, allt jafnt hinn sami, og þó enn verri. Hirdið
 sagði öll einum rómi: að hann væri eitt skaðar grei, og
 aldrei yrði hann sér til Sóma.

17 Capítulí.

KONGUR átti 6000 Svína, og vóru 7 Hyrdarar þeirra,
 oddviti þeirra hét Silla, hann dó á 15^{da} ári Am-
 balesar. Kóngr taladi við menn sína hvörn mann velja
 skildi í hans Stad að stíórna þeirra vökturum. Gamaliel
 5 gaf það ráð, að Ambales skildi þar til skikkast, og svo
 var gjört, tók nú Ambales að sér þetta Embætti, og
 tókst honum það vel, gekk hann umm daga á Skóga
 og merkur, og drap villudír og Hross og bar þeirra
 hræ heim, enn er kvöld var komid, tók hann Sod alt

fell, Ambales came thither as was his wont, he was then at his worst, he had never made greater show of folly nor had behaved as badly, and all his visage was distorted and awry, and at his lewdness all men were aghast. Yet withal he grew tired and he went to sleep, but his snoring was so loud and he made such ugly noises in his sleep that men were both afeard and vexed, for they got no sound sleep until it dawned, when Ambales at last was quiet. In the morning the men went before the king, and their main talk was of Ambales and of his conduct in the night, and many men had sport therefrom, when they heard his apish pranks. The king said:—"He is bad as ever, if not worse," and the court with one voice declared he was a shameful cur, and would never come to good.

Chapter XXII.

THE king had 6000 swine, and there were seven swineherds over them; their chief hight Silla; he died when Ambales was in his fifteenth year. The king spake now to his men as to whom he should choose in Silla's place to watch the swine as chief swineherd. Gamaliel counselled that Ambales be chosen; and so 'twas done. Ambales undertook the charge then, and things went well. During the day he was wont to go to woods and forests, and he slew there wild deer and horses, and bore their corpses home; and when evening came he took all the swill that he could find,

CH. XVII. sem til fékkst, hjó Hraeĩn í sundur í Stikki, lét í kítel all-

- 11 stóran, og kyndti Eld þar undir, og sem volgt var orðid, lét hann hina vaktarana þetta svo tilbúid Svínunum færa; ad þessu var hann langt fram á nætur. Tóku nú Svínin bradan þroska þóktu og Stórf hañs öllum ólíkindum
15 fjærri, enn þess á milli hélt hann við sína gömlu Sidi, bædi til matfanga og margbreitni fáheirðrar fífsku. Eitt sinn lá kóngur í Hvílu sinni eptir middags máltid, Svaf og lét allfilla í Svefni, vildu með vekja hann, enn Drottning mælti: ad gott væri ad kónúgr nyti drauma sinna,
20 um sídir vaknadi kóngur með miklū umbrótum, og qvad sér heill manna horfna er eingin hefði aumkad Sorg sína. Drottning mælti: Oss þókti mikils umvert, ef þér vitrast mætti ófarir ókomnar, edur gjæfugeingi; enn hañ kvadst fyrir ófórum illa drauma þolad hafa; enn Drattning hló
25 í Huga sínum. Gamaliel mælti: Seigja muntu oss draum þinn? Kóngur mælti: “Eg þóktist vera úti staddur, langt frá öðrum mönnum, varð mier til Himins litid, Sá eg Sólina mér allnærri vera, hún þókti mér mjög raud ad liti, eg þóktist sjá úr henni Sverd falla er á
30 mitt Hófud stefndi, enn eg brá mér undann, og nam Sverdid mína Hægri hönd af, en eg kéndi ei eptir vonum til, og var mér þá horfinn Sólinn, en í heñar Stad komid Stórt og ógnarlegt Sverd, það sama stefndi á Hófud mitt og var glóandi sem Eldsofn, undan—því sá
35 eg eingann veg ad komast edur mér neitt til Hjálpar verda meiga” enn þó vil eg ad vitrir menn ráði draum

and hewed the carcases in pieces, and placed them in a huge cauldron, and kindled fire thereunder, and when it was warmed he let the swineherds take it, thus prepared, unto the swine ; he went far into the night at this. The swine grew quickly fat ; this thing seemed to folk by far the strangest of his doings, but withal he followed his old ways, both in the matter of his food and all his unheard of follies. Once the king lay a-bed after the midday meal ; he slept, but his sleep was restless ; men wished to wake him, but the queen said 'twas well that the king should dream his dreams. Anon the king awoke in great alarm and said his good luck in faithful folk had left him, for not one of them had taken pity on him in his sore plight. "We set great store thereon," said the queen ; "if perchance thou wast to have a vision of some mishap not yet befallen, or of some good fortune." But in her heart the queen laughed. Gamaliel said :—"Wilt thou tell us thy dream ?" The king said :—"Methought I stood without, far from other men, and I looked toward the sky and I saw the sun very near to me, and it seemed very red in hue, and methought I saw a sword fall from it, and its point was turned towards my head, and I drew myself away, but the sword took off my right hand, yet I felt not such pain as one might ween ; the sun had then vanished from my sight, and in its stead there came a huge and fearful sword which was also pointed at my head, and it was glowing like a furnace, and there was no way whereby I might escape, nor saw I aught that might then help me : and I would that wise men might interpret

CH. XVII. þenna.—Greifi Gamalíel mælti: Sólinn sem þú sást er
Gud sjálfur Skapari allra hluta, enn roda hennar Skaltu
hans reidi þíða, og þér allnærri vera, enn Sverd það er
40 þú sást á þig úr henni falla er þinn líkhamlegur daudi,
sem þér mun ei sárbeittur verða, því þú munt drukkin
déja; enn það þú leitst upp aptur, og sást ekki Sólina,
skaltu vita, að eptir þitt líkamlegt andlát, muntu ekki
sjá miskunsemi Guds, heldur finna haðs eýlífa grímdar
45 reidi, sem merkir það mikla og hrædilega Sverd er úr
henni stóð og á þig stefndi, og sú þína mun eýlíflega
að þér þreyngja; enn svo þú fáir umflúid þá eýlífu qvól
tapadra manna, þá gjör þú yfirbót so þú fáir nád firir
Drottnei, því þetta er haðs vitjun til þín, því hann vill
50 þér enn nú miskun sína. Kónguriñ reiddist og mælti:
þú bólvadur íllsku madur skalt deya hid Skjótasta, og
vondskufullum daudans böndum reirdur verða. Enn er
hann taladi þetta fiell óvit á konúng, og sm Hyrdinn sá
hann daudvona, safnadist hún þángad öll, enn gat þó
55 einga lífs björg kóngi feingid; þá kom Gamalíel þar að,
og lagdi sína hægri Hónd á brjóst kóngs, vaknadi þá
haðs andardráttur, svo hann raknadi við, furdadi hañ
þá atburdi þessa, fékk hann af þessu stóran kjærleika á
Gamalíeli. Þá mælti Addómólus Dróttseti: Heimskur
60 ertú mjóg kóngur! að þú vyrdir með kjærleika Svikara
þeñañ, því falskleiki hans svíkur af þér lífid um sídir, þar
með mun og Amba Drottning í slíku ráði filgja, munu þaug
öll að þér þreyngja með sínum flærdum, og fólk þitt til Hel-
jar heim færa, eða hvar mun Amlódi gista um nætur? þar

this my dream." Gamaliel said :—"The sun which thou didst see is God Himself, the Creator of all things, and the redness thereof must thou interpret as His anger, and know too that it betokens vengeance against thee. The sword which thou sawest fall therefrom on to thy head is thy bodily death, which will not be brought about by a wound, for thou shalt die when thou art drunk with wine; and in that thou lookedst up again, and sawest not the sun, thou must know that after thy body's death thou shalt not see God's mercy, nay, rather His anger fierce and eternal, as is shown by the great and fearful sword which stood from it and was pointed toward thee, and torture shall harass thee for evermore; but an thou wouldst escape the endless torment of the damned, make thou amends that thou mayest gain grace from the Lord, for this is His visitation to thee, and He will yet show mercy unto thee." The king grew wroth and said :—"Accursed man of ill ! thou shalt die forthwith and shalt be bound in wretched bonds of death." And as he said this he fell into a swoon, and when the courtiers saw him look like unto death they came thither, but no cure was found. Then came Gamaliel, and he laid his right hand on the bosom of the king, and therewith he again drew breath, and he came to himself again, and he wondered at this mischance, and conceived great love toward Gamaliel. Then said Addomolus, the steward of the king :—"Verily, O king, thou art foolish to regard this traitor with thy favour, for his treachery will in the end betray thee of thy life, and Queen Amba will join him in that plan, and with their wiles they will encompass thee and bring thy people to destruction—or where is Amlothe wont to bide at night ?

CH. XVIII. skal eg brádt forvitnast um, so eg viti þeirra öll vond ráð.

66 Kóngur þagdi við, því honum var vel til Greifans ; þó sagði hann : hvörninn kann Gamalíel að hata mig, þar hann mér samstundis frá daudanum bjargadi? og mundi hann ei so gjórt hafa ef hann girntist dauda minn. Addómólus
70 mælti : þar færi að maklegleikum, enn eg skal við slíku gjóra að þeir fái oss ei auðveldlega Svíkid.

18 Capítulí.

ÞEITT kvöld gékk Addómólus í Herbergi það er Amba Drottning átti, og leindist undir Sænginni, var Drottning í Svefni og hennar þjónustu meýar, enn er hún vaknadi lét hún qveikja ljós, því hún beid komu Sonar síns,
5 því hann var að stórfum sínum að matgjóra í eldaskála, síðann gékk hann að vita hvörninn skipað var sætum í Höll kóngrs, og sem hann varð þess var, að Addómólus sat ei að máltíð konúgrs, gékk hann í Herbergi móður sinnar, og þar að sem vopn láu í kérfi, þreyf mikid Spiót,
10 og æddi með það að þernum Drottningar og lagði því á ýmsar Sýður að þeim með ófagnadi og óhlióðum svo þær hrukku undan, og þóktust eiga fótum sínum fjór að launa, síðann veitti hann móður sinni þúngar árásir, og otadi tíðum að henni Spjótinu, enn hún héldt samt kyrr við hvílu sína,
15 lagði hann þá Spjótinu í ýmsar áttir, og útum gluggana, enn í þessu umsvifa vatri, þóktist hann var verda einhvórs undir Sænginni uppí þá Sæng hlióp hann, og lagði Spjótinu niður í gégnum hana, og í því heirir Drottning æ! víðqvædid, enn Ambales herdti á hlióðinn so þaug alt

I shall soon ferret the matter and learn their wicked plans." The king was silent, for he was fond of the earl. He said :—"How can it be that Gamaliel hates me, seeing that he has saved me from death this very moment? He would not have done this had he been wishful of my death." Addomolus said :—"Nay, he merits it, but I shall beware they do not easily betray us."

Chapter XVIII.

NOW one evening Addomolus went to Queen Amba's chamber, and he hid him 'neath the bed. The queen was then asleep, as were her serving-maids, but she awoke anon and bade them kindle light, for she awaited the coming of her son, who was then a-sodding meat in the kitchen-stead. When he had done his toil he entered the king's hall to note what men were seated there, and when he was aware that Addomolus sat not at the king's table, he hied to his mother's chamber, to where his weapons lay heaped all together; and he clutched a huge spear and raged with it at the queen's serving-maids, and thrust it at them in all directions, with hideous jeers and ugly noises, so that they huddled away, and deemed they owed their life then to their feet. He then made wild onsets at his mother, and at whiles pushed at her with the spear, but she kept quiet in her bed, while he thrust his spear here and there and all about, and even through the windows, but in the midst of all his madness suddenly he seemed aware of something 'neath a bed there, and he leapt on the bed and thrust the spear right through it, and that same moment the queen heard a cry of "Ah!" but Ambales strained his voice louder, so that they drowned the cries,

CH. XVIII. yfirtóku og lagdist á Spiótskaptid, og lá á því svo leingi
21 sem hañ hélt að duga mundi, dró það síðan að sér og
sær blóð á því, þá hló hann mikid, og lét Spjótid aptur
í kérfid í sitt lag, hafði hañ þá heldur geimsmikid gaman,
so víða heirdust hañs læti um Herberginn, og þusti þáng-
25 að fjöldi fólks, tók Ambales þeim öllum blídlega, og átti
leikfáng við þá, og þó þrír mættu í senn, hafði hañ jafnan
betur, eingiñ varð var hins dauda, gékk þetta svo framm
undir dag, fóru menn þá að Sofa; enn er Ambales vissi
að allir voru í Svefn komnir, fór hann á fætur, tók kropp
30 hins dauda, bar hann að Svínabælinu, hið hann í Stikki,
lét í heitt Sod með ódrum hræum, og gaf Svínunum að eta,
so þaug átu hañ upp með ógnum öllum, enn klædi hañs
brénndi hann öll, síðan þvodi hann blódid úr bælinu, og
þerradi með eldsglædum, gékk síðann til Sængur; enn
35 um daginn þegar með voru til Sætis komnir, saknadi
kóngur Drottsetans, var hañs víða leitad og fañst hann
hvörgi. Ambales gékk í Eldaskála að matast, hann
mælti þá hann við glædurnar sat: mann sá eg stúngiñ,
midt undir kerru, man eg það ei, sá hét svínunum við
40 sælkjörum, sá eg það hvorki. Síðan fór hann leid sína á
merkur og Skóga eptir vana. Kóngur var íhugasamur
um hvarf Addómólusar, var hañs leitad í mánud og fañst
ei minsta til hañs; konúngi barst til eirna hvað Ambales
hafði talad í eldaskála, lét því kalla hann fyrir sig, og
45 spurdi að Addóm: enn hann taladi sömu ord og fyrri,
þókti öllum ólíkindi að Ambales hefði drepid Addó-
molus, því hann var hinn mesti kappi, varð sú ályktan
um síðir, að Drafnar mundi hann myrðt hafa, enn

and he laid him then on the shaft of the spear, and lay on it as long as he thought would suffice, and then he drew it out and saw blood thereon, and laughed loudly, and put the spear into the bundle where it was wont to lie, and he made mirth out of all measure, and his glee was heard through all the dwelling. A multitude rushed thither, and Ambales welcomed them with blithe cheer, and sported with them, and even where three were matched with him at once, he came off best ; but no one knew of the dead man there, and things were thus until near dawn when men betook themselves to rest. Now when Ambales saw that all men were asleep he got up and took the corpse of the dead man, and bore it to the swine-place, and cut it into bits, and put it into the swill with other carcasses, and gave it to the swine to eat, so they eat him up to the last morsel ; but his clothes he burnt. Afterwards he washed the blood from the spot where he had killed him, and dried the spot with glowing gleeds, and then he went to bed. During the day, when men had gone to their seats, the king missed the steward, and he was sought for all about, but was nowhere to be found. Ambales went to the kitchen-stead to take his meal. As he sat beside the fire he said :—

“A man I saw pinned right under a car, I remember it not :
Swine did he tend with a dainty morsel, nor did I see that.”

Then he went into woods and wastes as was his wont. The king was much troubled at the disappearance of Addomolus, and they searched for him a whole month, but no trace of him was found. Word reached the king's ear of what Ambales had spoken in the kitchen-stead, and he had him called to him, and asked him after Addomolus, but he spake the same words as before. Men thought it all unlikely that he had killed Addomolus, for he was the greatest of warriors, and folk were of one mind in deeming that Drafnar must have murdered him,

19 Capítuli.

FASTINUS Kóngur tíðkadi jagtreid á Skóga í sama mund á hverju ári, og dvaldist ad því tvo mánudi. Eitt sinn er Ambal. gékk um Skógjen, sá hann hvar Flagd eitt mikid og ógnarlegt gékk, og bar lítid Sveinbarn á
5 Handlegg sjer, hann heirdi ýlur miklar hjá Bergi einu, þángad gékk hann og sá þar Dverg grátandi, er tjádi honum sitt rauna efni, ad tröllkonañ hefði frá sér tekid Son sinn, og bad hjálpar og Hefnda. Ambales hlióp eptir Skéssunni, og er hún sá hann, skálmadi hún mjóg,
10 allmikid Hár hafði hún, svo það tók ofanná lendar henni. Ambales sigradi Skéssuna á gáginginum, og þreyf í Hár heñar og ríkkti ad sér, enn hún stóð kyrr í sómu Sporum, þá sté hann fæti í knésbót henni, og ríkkti enn ad sér so fast ad Skéssañ datt, vard henni þá laust barnid, kom þá
15 Dvergurinn og tók Son sinn allshugar feigiñ ; tók nú kérling ad brjótast um fast, og komst á Fætur, lagdi hún hremsur sínar ad Ambales, og vard hann léttur í fangi hennar, áttust þaug leingi vid, mæddist hún þá um sídir, fiellu þaug bædi og bar hún lægri hluta, þá kom Dverg-
20 uriñ, og rétti sverd ad Ambales, enn hann vildi ei vidtaka, greip hann þá fyrir Háls Skéssunni, og hugdi hana svo lífi Svipta, þá bad hún Fridar og baud hónum gjafir og adra gjæfu; það þág Ambales og lét hana

but that Ambales had given his corpse unto the swine, and so the matter rested.

Chapter XXX.

AT the same season each year King Faustinus was wont to go into the woods to hunt, and he spent two months in sport. Once on a time Ambales strolled through the woods and saw where a huge and fearful ogress went along and carried on her arm a small man-child ; he heard, too, great shrieks beside a craggy rock ; he went thither and saw a weeping dwarf who told him the cause of all his dole, to wit that a troll-woman had taken his son, and he asked him for help and vengeance. And Ambales ran after the troll, and when she saw him she strode on the harder ; her hair was so great that it reached down to her loins. Ambales came up to her, seized her by the hair and pulled her toward him, but she stood firm and immovable ; he planted then his foot into her knee-bight and pulled her toward him again, so hard that she fell, and the child fell from her in her fall ; and the dwarf came up and took his son, right glad of heart. Now the carline began to writhe and she got on her feet, and dug her clutches into Ambales, and he was light in her arms ; their tussle was a long one, but at last she grew weary and they both fell, yet she fell undermost. The dwarf came then and reached a sword to Ambales, but he would not take it, and he clutched the troll-woman by the throat to bring her to her death ; then she begged for peace, and promised him gifts and good luck ; and Ambales yielded, and let her

CH. XX. uppstanda, leit hún þá blíðlega til Ambalesar og mælti :
25 Eingan veit eg fremri að digdum né frægari en þig, vil eg þér alls góðs unna, til minna bigða ertu velkomin, enn hér er Sverd og Steirn er eg vil gefa þér, hann hjálpar gjæfu manna og gefur vitund af óvordnum skada, Ambales mælti : Steininn mun eg þiggja og með mér flytja, enn
30 biggdir þínar mun eg seirna heimsækja ; þið skulud sættast Dvergurinn og þú, þaug gjördu sem Ambales beiddi ; hann mælti : haldid nú bæði trausta vináttu, og gjörid aungvum illt. þau qváu sér kiært svo að gjöra qvaddi nú kérið Ambales, og fór heim.

20 Capítulí.

AMLODI fór nú með Dverginum til haðs biggða, og var hjá honum um nóttina, enn um morgunin bjóst hann til Heimferdar, Dvergurinn baud honum gérsemar og vopn góð, en Ambales bað hann geima þar til hann sjálfur hafa
5 vildi, enn eina Skikkju vil eg af þér þiggja, sem að þeim kostum sé gjör, að sá henni klædist sýnist óðrum frídari, so og vil eg að þú filgir mér heim til borgar og breittir yfirlitum þínum og sýnist sem adrir menn, smídatól þín máttu og með þér hafa. Dvergurinn gjörði so, og fékk
10 honum Skikkjuna, enn þeir umbreyttust að öllum yfirlitum, síðan geingu þeir heim til borgar, og sem þeir þar komu, horfdu menn á þá og heilsudu þeim með knéföllum vegna tíuglegs ályts sem þeim sýndist, og átti Drottning tal við þá, kunnu þeir og margt

rise, and she looked blithely at Ambales and said :—
“None know I greater than thee in doughtiness and fame, and I would fain grant thee all good fortune : thou art welcome to my dwelling, and this sword and stone I would give thee now : it furthers the good luck of men and gives them warning of dangers not yet come to pass.” Ambales said :—“The stone I accept and take with me, but thy abode I shall visit later on ; and thou and the dwarf shall make peace together.” They did as he bade them. “Keep now a faithful friendship with each other,” said Ambales, “and do evil unto none.” They said that they would do so right gladly, and the carline bade farewell to Ambales and went unto her home.

Chapter XX.

Now Amlothe went with the dwarf to his abode, and stayed there with him for the night : but on the morrow he got ready to go homeward. The dwarf presented him with costly gems and goodly weapons, but Ambales bade him keep them till he wished for them. “But I would fain take of thee a cloak of such virtue as would make the wearer fairer to look on than all other men ; and I would too that thou go home with me into the city, and do thou so change thy mien that thou shalt look like other men, and bring thy smithying tools along with thee.” The dwarf did as he bade him, and he gave him the cloak, and they were both changed withal. Now they went to the city, and when they came there men gazed at them and did obeisance to them at sight of their majestic mien. And the queen talked with them,

CH. XXI. af óðrum löndum að seigja, sérdeilis hvörjer Sigur og
 16 ósigur hófðu, og hvörjer frægstir kappar væru. Drott-
 níng baud þeim vín og vistir að þiggja, enn þeir neitudu
 því og qvádust ei mettast af mannlegri Fæðu, heldur
 baud hann þénara sínum að prída Sæti konúngs, og allra
 20 þeirra er þar Sæti áttu, var þó konúngs Sæti eitt það tignar-
 legasta, og so hvørs eins eptir hans burdum; enn gót
 gjörði hann á hvørs mans Sæti, prídilega útskorinn,
 og er Hófdíngin umlitadist, þókti honum fullnægt vilja
 sínum, og að þessu smíði endudu fóru þeir í burt, og er
 25 þeir vóru skaamt frá borgar hlíðinu komnir, klæddist
 Amlóði úr Skikkjunni og bað Dverginn að geima hana,
 fór hann so til biggða sinna; Tók Amlóði að sér aptur
 Stórf sín sem áður so eingin vissi neitt um Ferdir hañs.

21 Capítulí.

AÐ lidnum tíma kom kóngur heim aptur, og er hann
 kom í Hóllina sá hann þá miklu umbreiting er á
 henni var orðiñ, og sætinn oll prídilegri miklu enn áður,
 spurdi hann hvörju það sætti? enn Drottníng seigir
 5 honum alt af komu géstaña og þaug mörgu tíðindi er
 þeir henni sögðu. Kóngur spurdi þá að háttum þeirra
 og hegðan, hún seigir alt sem var, og seigist ei slíka
 Sómamenn séð hafa. Kóngur spurdi: hvörju gégna
 mundi? enn hañs Rádgjafar er sömu trúar vóru og
 10 hann, sögðu þetta víst þeirra Guð verid hafa, mun hann
 hafa vor vitjad sögðu þeir, og vor Sæti með þessum

and they had much to tell her of foreign lands, of conquerors and of conquered, and of most renowned heroes; the queen gave them wine and meat, but they refused and said they might not feed on human food; but he bade his servant adorn the king's seat and the seats of all who sat within the hall. The seat of the king was dight by far the noblest, and the seats of the others according to their rank, and in each man's seat he made a hole, carved out with great cunning, and when his lord, Ambales to wit, looked round he deemed his bidding had been done. And when the work was ended they went their way, but when they had gone a little from the city gate Ambales doffed the cloak and bade the dwarf to keep it for him, and went then to his abode, and took to his former ways, and none knew of his journeyings.

Chapter XXX.

Now when the time had passed the king came back, and as he came into the hall, he saw that a great change had come over it, for lo! the seats were nobler far than ever they had been before, and he asked the cause thereof. The queen told him of the coming of the guests, and of the many tidings they had told her, and the king asked her then concerning their bearing and their mien, and she told him all as had befallen, adding thereto that she had never set her eyes on seemlier men. The king questioned as to what this might mean, and his counsellors who were of his own faith said this must needs have been their god: "He must have come to visit us," said they, "and in thus

CH. XXI. Sóma stadfest, ætti honum hér fyrir þakkir að vanda.

Kóngur qvadr Satt vera, og bað helgihald sínum afgudi til lofgjörðar, var sú Hátíð afgudanna haldinn 3 Daga
15 samfléytt með þakklætis fórnum og bænagjörðum. Gamalíel gaf sig fátt að þessu, þó gaf hann af Fé sínu til Fórnarinnar. Ambal. héldt frá Sidum sínum sem firri, og enn jók hann við Spítturnar, var það hans tíðarsta ydja að smíða þær, margir gjördu gis að Smíði þessu,
20 enn hann gaf sig fátt að, jafnað hélt hann næturgisting í Herbergi móðr sinnar.—Það var Sidur þeirra kónganna Málpríants og Fástínusar, að hvór héldt öðrum Jólaveitslu, og átti nú Fástínus kóngur að þiggja í Spanía, sókti hann þágang með miklu fíðmenni, og sem hann
25 var þadann heimkomin, gekk hann eitt sinn drukkið til Sængur, lét hann leingi flá í Svefni þar til Drottning vakti hann, blés hann þá mæðilega, og qvadr sig illa dreymt hafa, enn að morgni er allir vóru til Sætis komnir, og allir menn í Höll kóngrs, bað hann sína vísinda menn að
30 ráða draumin, og mælti: Eg þóktist hér staddur í Höllinni, og Málpríant kóngur bróðir minn með sínum tveimur Sonum, hieldum vér samvistir með allskonar Skémtun og eptirlæti, þókti mér andi nokkur innbrjótaz um Hallar dyrnar, ósýnilegur að líta, og hafði bagga
35 mikinn á herðum sér, þókti mér reikur gjósa af báðum endum baggans með miklu eldneista flugje, so þar af urðu menn blindir og heirnarlausir, líka misstu þeir mál sitt sem neistarnir snertu og urðu sem daudir; en Gamalíel þókti mér þetta umflúid géta, og Drottning vor með
40 nokkrum öðrum, enn síðarst urðum vér fyrir áhlaupum

honouring us he has made firm our seats: for this we should give thanks." The king said that belike 'twas true, and he ordained a festival for the glory of his idol, and this heathen feast was kept three days with thanksgivings and prayers. Gamaliel took little part in this, yet he gave his share toward the sacrifice. Ambales went his own ways as before, and still increased the numbers of his spits, and busied himself with whittling at them, and men jested thereat, but he minded not; his abode at night was always in his mother's chamber. 'Twas the custom of the kings Malprian and Faustinus, that the one made a Yule-feast for the other, and it was now Faustinus' turn to share his brother's feast in Spain. He journeyed thither with a numerous company, but when he came home again, he went drunk to his bed. For a long time he was ill at ease in his sleep till the queen awoke him; he heaved his breath full wearily and said he had had an evil dream, and in the morning when all men had gone to their seats in the hall, he bade his wise men interpret his dream and spake thus:—"Methought I was in this hall together with my brother and his two sons, and we were feasting together with all glee and merriment, and then methought a certain sprite broke in through the door of the hall, invisible to the eye, and it had a huge bag upon its back; methought smoke came out from both ends of the bag with flight of fiery sparks, so that men grew blind and deaf thereby, and they lost their speech whom the sparks touched, and they became as dead: but methought Gamaliel was able to escape, and our queen, too, with some other folk, but at last I and the King of Spain

CH. XXII. andans, kóngurinn af Spanja og eg, og er þetta draumurinn.
Allir qváu mikinn Drauminn og ferlegañ. Kóngur
mælti: Fram mun koma það mig leingi uggað hefur,
ad Ambales mun Andi þessi verða, því skal ei leingur
45 dauda hañs draga, mun falskleiki hans því valda ad svo
leingi dregist hefur. Þá mælti Drottning, meinar þú ad
þú gétir þinn dauda umflúid þar fyrir? Þótt hann deyi,
mun þinn deidandi lifa. Allir qváu ord Drottningar
sonn vera. Sefadist kóngur þá, og bað Gamaliel ráða.
50 Hann mælti: þaug ráð vil eg gefa yður, ad þér látið
Ambales burt úr landi þessu til Málpríants kóns, og
bid hann taka vara á honum, ef hann heldur við Sömu
Sidi, má hann láta hann lifa sér og mönnum sínum til
Skémtunar, enn taki hann umskipti vitsku og vídfágs,
55 þá bid þú láta drepa hann. Þetta þókti kóngi allgott
ráð og lét búast við ferdinni.

22 Capítulí.

ÞG sem búid var til Ferdarinnar, gékk kóngur einr
morgun af Sæng sinni og rekkju Sveinar hans
með honum á brókar bekk; og er hann heimleidis gékk,
sá hann þrjá menn standa í miklum líóma, líkari eing-
5 lum en mönnum þó bar einr langt af hinum tveimur,
svo konungur feiladi sér á ad líta, enn þessi mikli
maður kalladi á hann og bað honum ad koma. Kóng-
ur lagdi sína Córónu af sier á jörd, og fiell fram á
sína ásjónu til jardar, enn sá mikli maður reisti hann
10 upp, tók í hendur hañs og mynntist við hann og
mælti: Ríki þitt mun eg stadfesta með lángrarandi

were sought out by the sprite, and this is my dream." All said 'twas a wondrous dream. "'Twill come to pass," the king said, "as I have long misdoubted me, that Ambales will be this sprite: his death shall no longer be delayed; his wiliness has availed to put it off." The queen said:—"Dost thou think thou wilt escape thy death thereby, should he be slain? though he die thy bane will live." All men said that the words of the queen were true. Then the king's temper abated, and he bade Gamaliel give counsel. Gamaliel said:—"I counsel thee to send Ambales out of this land unto King Malprian, and bid him watch him: if he continue in his present ways, Malprian may let him live for the sport of himself and of his men, but if he change toward wisdom and good sense, bid him have him put to death." The king deemed this counsel most wise, and bade them prepare for the journey.

Chapter XXX.

AND now they were ready for the journey: but one morning the king left his bed, and his pages with him, for the "breech-bench;" and when he went back again, he beheld three men in great splendour, more like to angels than to men, yet one of them exceeded far the others, so that the king was too abashed to look at them, but the greatest of the three called unto him and bade him come near, and the king put down his crown upon the ground and fell prostrate to the earth, but the great one raised him up and took him by the hands, and kissed him and said:—"Thy kingdom I shall fortify with enduring

CH. XXII. frídi og vissum lífdögum ad leingd og velferd. Eg veit
ad þú hefur sett þér í Hug um fífl það er þú hefur látid
hjá þér dvelja, aldrei skal grei það þér granda, og ei mun
15 hann sér né ódrum til Sæmdar lifa, né hefndar Sorg auka,
Send þú hann austur í Skytja Tamerlaus kóngi bróður
þínum, hañ hefur nýlega mist marga menn í orustu er
hann átti við Sarasenís, þú skalt láta ríki þitt filgja á
þennan hátt sem Gamaliel fyrr rédi þér, og til stadfestu
20 þínu lifi, ríki og magt, sem og líka mínum ordum, géf
eg þér þennañ ríkissprota, var það hid tignarlegasta þíng,
og sem kóngur hefur vidtekid þessu ágjæta þíngi, hvarf
hónum líómi þessi og mennirnir, stóð hañ þar eptir ber-
hófdadur med uppliptum höndum grátandi lángann tíma ;
25 Sveinar hañs færdu hónum kóronu sína, giekk hann síðann
med gleði til Hallar og settist í Hásæti, sagdi hann mōnn-
um sínum frá vitran sinni, sagdist sinn Gud nú fundid
hafa, og sýndi þeim hvört teikn hans Særi filgt hefði, sem
var sá tignarlegi Sproti, hann sagdi og hvört ráð hann
30 hefði géfid sér um Ambales, og hvad hann hefði um hann
talad. Óll Hyrdinn qvad við fagnadar lof, lét kóngur nú
búa þessa Ferd enn ei hina, og kallar fyrir sig Cimbal og
Carvel og baud þeim þessa ferd ad fara, þid skulud, seigir
hann, hjá Tamerlaus kóngi vera og hónum þjóna mʒ því
35 lídi sem eg þángad sendi. Þakklætis Hátid lét kóngur en
nú halda godum sínum, og var mikil gleði á Ferdum.

peace, and the days of thy life shall be long and prosperous. I trow thou art troubled in thy mind concerning a fool whom thou hast suffered to dwell with thee, but never shall that cur do harm to thee, nor will his life bring honour to himself, or to any man, nor need he make thee fearful of his vengeance, but send him east to Scythia, unto Tamerlan thy brother, who has lately lost a many men in battle with the Saracens: rule thou thy realm as Gamaliel has counselled thee: lastly, to vouchsafe to thee dominion and power, and to assure thee of my words, I give to thee this sceptre." It was the noblest thing to look on, and when the king received this glorious gift, the men of splendour vanished from his sight, and he stood alone there, his head bare and his hands uplifted, weeping for a long while. His pages brought to him his crown, and filled with gladness he went into the hall, and sat upon his throne and told the vision to his men; he said he had now met his god, and he showed them the token which had accompanied his sure word; it was a most glorious sceptre. He told them, too, the rede he had received concerning Ambales, and all that the angel said concerning him. The court spake praise and joyfully gave thanks; and the king bade them now prepare for this journey, and not for the former one, and he called Cimbal and Carvel before him and bade them to go on this journey: "Ye two," said he, "must stay with King Tamerlan and serve him with the host that I shall send thither." The king ordained then a thanksgiving festival for his gods once more, and there was great joy.

23 Capítulí.

A TILREIÐINGAR tíma Ferðar þessarar, gékk Ambales vestur um Fjallbigdir að hitta vinkonu sína hina gömlu tröllkonu, eftir að hann hafði talað við kóng í Skikkjunni Tosta naut, hann kom í miklar Fjallhlíðar
5 með háum Hómrum, þar sér hann hvar einn Rísi fer, sá þar tvo menn til baks og einn í firir, þeir emjudu mjög er þeir sáu Ambales ganga, hann fer til Rísans og mælti : vinur ! legg þú af við mig byrði þína að ei þurfi eg ílls að neita. Rísinn mælti : ei hef eg fyrir meiri mönum látið
10 enn þér, og ert þú heimskur, enn þú ert mér velkominn, því þú ert Stikkja stór í mína máltíð, og ei skaltu erindislaus á burtu fara. Rísinn hafði Svedju mikla í hendi og hjó hann til Ambalesar, enn hann brá sér undan og hlióp hún í jörd nidur, enn Ambales hlióp að honum,
15 þreif í handleggina og stíe í knésbætur hönum, og ríkksti fast að sér svo Rísinn biltist nidur, við það mikla fall urðu honum lausir þeir tveir menn sem í baki fóru, enn sá fékk bana er í Fangi hans var, enn vopnið hraut úr hendi hans, stókk þá Rísinn á fætur og réðust þeir á
20 með grímd mikillri, var sú glíma laung með stórum sviptíngum, hamadist nú Rísinn mjög og þreyf Ambales uppá bríngu sér, og bar hann sem barn væri til bigða sinna, hvar sem þeir fóru, urðu eikur af Stofnum að ganga, gjörðist nú Ambales léttur í höndum hans varð hann
25 mjög óttasleginn, ei síst að horfa á hans grímlugu ásýnd ; þreyf hann nú báðum höndum í Skégg Rísans sem huldi brínguna að belti nidur, skók hann það og hristi svo Háls hans styrndadi mjög, var þá Rísinn kominn að Hellirs

Chapter XXXII.

WHILE this journey was being arrayed, Ambales went westward to the mountain-land to seek his friend, the old troll-woman. This befell after he had spoken to the king, clad in the cloak, the gift of Tosti. He came to a fell-side steep with mighty crags, and he saw how a giant strode forward with two men upon his back and one in front. They whined aloud when they saw Ambales approaching there. He went up to the giant and said to him :—"Friend, prithee lay down thy burden, that I may need no force." The giant spake :—"I have ne'er yielded to greater than thou; thou art needs a fool, but thou art welcome; thou'lt prove a goodly morsel for my meal, thy journey shall not be all in vain." The giant held in his hand a mighty glaive, and he heaved it at him, but Ambales drew aside and it stuck fast in the earth. Ambales rushed now at the giant, clutched at his arm, and pressed on his knee-bights, and pulled so hard at him that the giant fell adown, and through his fall the two men on his back got loose, but the one in his grip was killed withal, and the weapon dropped from out his hand. Anon the giant leapt to his feet, and they set upon each other with great fierceness. The fight was long and their tugging fierce. At one time the giant raged madly, and caught up Ambales to his breast, and bore him to his dwelling as he were a child; and where they fared oaks were uprooted. Ambales was light in the giant's arm; he was much afeard, and more so when he turned him toward his fearful visage. With both his hands he caught at the giant's beard which covered his body even to his waist, and he tugged at it hard so that his neck grew stiff. The giant was come by now to the doorway of the cave, and

CH. XXIII. dyrunum sínum, og vildi Ambales þar innkoma, vóru
30 nú umbrot mikil þeirra á milli, enn svo lauk, að Ambales
reif alt Skegg af Risanum, þar með Skinnid og holdid
af kjálkunum greip svo í eyru Risans sem mjög vóru síð,
og speñti hañ so til baka, var nú Ambales komin inn
fyrir Hellirsdyrnar, í því heirdi hann þúngt til jardar
35 stígid, var þar þá komin Skiessañ vinkona Ambalesar og
þreif báðum höndum um lendar Risans, og kippti honum
lángt frá Hellirsdyrunum, enn Ambal. hélt eptir á eyrunum,
varð honum þá litid í Hellirin, sá hann þar Sverd hánga,
greip hann það ofan, hlióp að Risanum og hjó í sundur á
40 honum qvidinn so inniflin féllu út, í því kom Tosti dverg-
ur og veitti lid Skéssunni að firir koma Risanum, enn
Ambales gékk í Hellirin og fann þar mikil audæfi, og
þar með Dóttur Risans fjöggra ára að aldri, hún grét
þúnglega Födur sinn, því hún þóktist hann daudañ vita,
45 hún lá í eimri gullbúinni Sæng, og var meñsk að móðerni
hafði móður hennar látist nær hana fæddi. Ambales
tók meýuna í fang sér, og færði hana Skéssunni og
bað hana uppfóstra, hún lofadi því, fóru þaug so alt
til biggða kérlingar, og fluttu þángað audæfi Risans,
50 tók kérling þeim vel og vóru so þar um nóttina, seigir
hann nú kérlingu af Högum sínum, qvadt hann vináttu
hennar og filgðar von eiga vilja og bað hana sér gott
Ess og vopn senda með Tosta Dverg iñañ tveggja
mánada til þess lands er hann ætti til að fara; þaug
55 lofodu honum þessu; bjóst hann nú til heimferdar, og
qvaddi kérlingu og bað hana firir Mejuna Risadóttur

he wished to force Ambales therein. There was a fierce tussle between them then, and in the end Ambales pulled off the giant's beard, and with it the skin and the flesh of the jaws; then he grabbed at his ears, which were very long, and pulled him aback. Ambales was now at the doorway of the cave, and he heard heavy footsteps there, and there came up to him his friend the ogress, and she clutched with both hands at the giant's loins and pulled him from the entrance of the cave, and Ambales was left behind with the giant's ears in his hands. He looked into the cave, and saw where a sword was hanging; he pulled it down, and leapt at the giant and hewed his belly asunder, so that the entrails fell out. At that moment Tosti the dwarf appeared, and he helped the ogress to deal the giant his death-bane. Ambales went into the cave and found therein much wealth, and eke the daughter of the giant, a child of four, who wept greatly for her father, for as it seemed she knew that he was dead; she lay in a golden bed; on her mother's side she was of human kind, but her mother died in giving birth to her. Ambales took the maiden in his arms and bore her to the ogress, and begged her to foster her, and she promised it. So they all went to the carline's dwelling, and carried thither the giant's wealth. The carline gave them goodly cheer, and they abode there all that night. He told her then how things fared with him, and begged her for her friendship and her aid, and bade her send to him within two months a goodly horse and weapon by the dwarf Tosti to the land he was to go to. They promised this, and he now got him ready to go home, and said farewell unto the carline, and begged her to care for the little girl, the daughter of the giant, who said her name was Hair-brow.

CH. XXIII. er Hárbrá qvadt heita. Tók nú Ambales með sér Skikkjuna Tostanaut og lét hana í Skreppu sína; Signets hring gaf Tosti Dvergur honum, að öllum merkjum líkað sem Signets hringur kóngrs var, skildu þeir so
60 með kjærleikum.

24 Capítulí.

ENN er sendimenn voru albúnir, fékk kóngur þeim Dreka allgóðann, er átt hafði Salman kóngur, hann var með gylltum vedurvituð, stófudu Segli og Stálslegið allt að Sjómáli, lét kóngur bréf í Höndur þeirra Cimbals og
5 Karvels, var það á þennan hátt: "Lukka og velgeingni sé með yður og þínum þíónum Tamerlaus kóngur minn bróðir! Fólk þetta sendi eg yður til lidveitslu, og eitt Fífl er hér að auki, gétid af Salman kóngrí, á hvörju eg bíð þig vara að taka, hvórt nokkud adhefst til orða
10 edur verka það mannlegt er, og sjáist það, þá lát drepa hann, enn prófist það ei, meigid þér láta hann lifa þér og mómnum þínum til Skémtunar. Lif vel! Stigu þeir so á Skip, og fór Ambales með þeim, gékk þeim ógreidlega, enn náðu þó um síðir Skytja, og komu að við
15 Hamra nokkra enn ei þær réttu hafnir, geingu þeir þar á land, var þar firer ein eidimórk, um síðir komu þeir að einum kotbæ, þar var karl útistaddur, honum varð ógott við géstakomuna, enn þeir æddu inní hans bæ óbodnir, kona hans sat á palli og þjónusta hennar,
20 hún seigir gæsti velkomna, Artes var hennar heiti, hún bar kjót á bordid firir gæsti af Saudum, geitum Svínum og Fuglum, og var það Sundurskorid og vel

Ambales took away with him the cloak which Tosti had given him, and hid it in his bag. Dwarf Tosti gave him eke a signet-ring, for all the world like to the signet of the king, and so they parted with great show of love.

Chapter XXXV.

Now when the messengers were all ready, the king gave them a noble dragon-ship, which had formerly belonged to King Salman. It had golden vanes and wanded sails, and was all steel-bound down to the sea-mark. The king placed a letter in the hands of Cimbal and Carvel, which read as follows:—"Luck and prosperity befall thee and thy folk, King Tamerlaus, my brother! These people send I thee for thy succour, and with them send I eke a fool, begotten of King Salman, and I bid thee observe whether his conduct in word and deed be at all human; an it be, let him be slain, but if thou art convinced 'tis not so, then mayst thou let him live to make sport for thee and for thy men. Farewell!" So they went aboard. Ambales accompanied them, and things fared ill with them; but at last they reached Scythia, and they put in at a rocky strand, for there was no proper harbourage there. They went a-land; a wilderness stretched before them; after a time they found a small farmstead; the carl was standing without; he did not welcome his guests, but they rushed into the dwelling all unbidden. The carlin was sitting in the upper-loft, her wenches with her: she on her part gave the guests blithe welcoming: her name was Artes. She set before them on the board flesh of sheep and goats and swine and fowl, cut up ready into portions,

CH. XXIV. vel tilbúid, og grautur gjórdur úr geitamjólk handa géstunū
25 med óðrum góðum tilfaungum. Ambales sat við elld hjá
Húsfreyu og blés að bróndum og tindi agnir að eldi,
Húsfreya horfði á hann, og spyr hvað honum bæri til
áhiggju? enn hann kvad sér sveingd granda, því Skip-
fólkid hefði breitt illa við sig. Hún kvad so vera meiga,
30 enn munu þér þó fleiri að auk . . . So bar hún honum fæðu
að kostum nægilega enn hann neitti sem þurfti og kvad
þökk fyrir; voru þeir þar um nóttina, lá Ambales undir
rekkju karls við kubl hans og það annað sem kérling gat
á hann tínt; en að morgni hieft Húsfreya þeim aptur
35 sæmilega máltid, . . . Ambales og svo líka þótt hann væri
sér og bordaði einsamall, bjuggust þeir so í burtu og
luku launum fyrir gistinguna. Ambal. gaf Húsfreiu Stein
ágjætañ er gjæfu mañs jók, vyrðtist heñi hañs gjóf við
hinna allra; fóru menn nú leid sína; vedur var hlýtt um
40 dagiñ, og áttu Sendimenn þessir dvöl hjá einu vatni, og
tóku middags völd, og eftir máltid lögðust þeir til svefn,
Ambal. hraut miög þunglega, enn sem allir voru í Svefn
komnir, stóð han upp og festi óðruñ meiri Svefn, tók síðan
bréf það er Cimbal hafði, braut það upp, rakti í sundur,
45 las, síðann batt hann það við Steinog kastaði útá vatnid svo
það sókk þar nidur, Skrifaði síðan annað bréf í þess stad og
setti innsigli kóngs fyrir, og bjó so um sem áður var, lagðist
so fyrir og hraut mæðilega; enn er áleid dagjiñ, vóknudu
Víkíngar og geingu af Stad, enn Ambales lá eftir við
50 ból sitt, geingu þeir þá til Hans og lómdu hann á fætur,
geingu so þaðan var þá Skañt eftir til kóngs hallar, og

and well served. Porridge made with goats' milk was eke prepared for the guests, together with other dainties. Ambales sat at the fire beside the housewife; he blew at the gleeds, and threw small chips into the fire. The housewife watched him narrowly, and asked him what it was that troubled him; he was suffering pangs of hunger, he said, for his crew-mates had treated him ill. She said belike 'twas so, but there was more behind. She then brought him food, and there was ample choice; he took whatso he fancied, and thanked her. They tarried there during the night, and Ambales lay beneath the goodman's bed, covered with his cloak and with such other garments as the carline Artes had got together wherewith to cover him. On the morrow the housewife regaled them all again with a goodly meal, the crew and eke Ambales, though he kept to himself and ate alone. They then prepared to depart, and gave gifts for their guesting. Ambales gave the good-wife a precious stone which always brought its owner luck, and she deemed his gift worth those of all the rest together. And so they went their way. Now the day was hot, and the messengers tarried beside a stream, and took their mid-day meal there, and after the meal they lay down to sleep. Ambales snored heavily for a while until the others were all fast asleep, when he got up and made their sleep even sounder, and took the letter which Cimbald carried with him, and broke it open and unfolded it, and read it, and thereafter tied it to a string, and threw it into the water, and it sank. He then wrote another letter in its stead, and set the king's seal thereon, and arranged all as before, and laid himself down again and snored wearily. And as the day wore on the vikings awoke and they went their way, but Ambales remained behind asleep in his lair. They went back to him and beat him and set him on his legs, and they all went thence together, and they were then not far from

CH. XXIV. er þeir komu þar, geingu þeir fyrir hann og qvóddu hañ,
kongur tók því vel,* þar eptir framþáru þeir sín eyrindi,
og afhendtu kóngi bréfid, hvört hann medtók og las med
55 sjálfum sér, og er hann hafdi lesid bréfid, mælti hann : A
annan veg hlióðar bréf þetta enn þér hafid mér áður afsagt,
edur hvar er sá kóngrs son sem eg er af Fástínus kóngr
umbedinn ad eg mér fyrir Son taki? Þeir qvádu þetta
aungvañveginn so ásigkomid vera, og qvádu nú lígi fram-
60 borna. Kóngr mælti : aungvum banna jeg bréfid ad sjá ;
lásu þeir það síðann, er so var orðad sem hér seigr :
Lukka og velgeingni sé med yður og þínum þjónum
Tamerlaus kóngr minn bróðir! Fólkk þetta sendi eg
yður, er filgir þeim ágjæta kóngrs syni Ambales, á hönum
65 er miñ kjærleiki, því hann hefur mér sekum vel reýnst
og þjónad og til margra lífgjafa verid þá eg í daudans
hættu staddur var, mínu Ríki hefur hann og mestan
Sóma gjört med audæfum dírra hluta, og med því eg
kann lítid hañs Sóma ad auka edur forframa ad veita,
70 þá sendi eg hann til yðar, bidjandi um hann sem mitt
eigid barn, ad þér gjörid honuñ þann Sóma sem þess
kjærasta, þér munud og víst reina ad eg sannindi
mæli, ad hann mun yðar Ríkismagt Stidja, því hann
er hinn mesti kappi, ríkur af vísdómi, og veit marga
75 leinda hluti fyrir, enn þeir meñ er hönum filgja, skulu
hañs Sveinar vera, og yðvarri magt filgja og þjóna. Lifid
med ágjæti og velferd ! Vid þetta urdu Sendimenn mjóg
hljóðir, og undrudust slíka hluti.

the king's hall. When they came thither, they went before the king and greeted him. The king received their greeting well, and they brought forward their errand, and delivered the letter into the king's hands, and he took it, and read it to himself, and when he had read it all through he said thus: "The purport of the letter differs wholly from what ye have told me,—and where now is the prince whom Faustinus bids me take to myself as a foster-son?" Such was surely not the bearing of the letter, said they; else some lie had been brought to the king. The king said: "I forbid no one to read the letter." They read it and found it worded even as it is here related: "Luck and prosperity befall thee and thy folk, King Tamerlaus, my brother! These people send I to thee to accompany the noble Prince Ambales, on whom resteth all my love; despite my guilt, he hath borne himself passing well toward me, and hath oft-times done me service, giving me my life when I was placed in very danger of death. To my realm, too, hath he brought great glory and rich stores of wealth. And whereas I know but little how best to advance his honour and to further his renown, send I him unto thee, beseeching thee, as if he were mine own child, to honour him as thy best beloved. Thou wilt soon discover that I speak but truth, for he will prove himself thy kingdom's stay; he is a mighty warrior, and rich in wisdom, and many hidden things can he foretell; the men who accompany him are to be his servants, though they should eke do homage to thy power and render thee some service." At all this the messengers were struck dumb, and they marvelled thereat greatly.

25 Capítuli.

Ch. XXV.

TAMERLAUS kóngur heimti nú af Jörlunum Svein þa ñ er
hónum var sendur, ella qvad hann þeim straff búid,
því væri svo hañ finndist ei, mundu þeir hafa myrðt hann
fyrir ófundarsakir, verda nú Jarlarnir ráðalausir, og geingu
5 úr Höllinni, og er þeir komu út, sáu þeir medal vaktar-
anna eirn ókénndan mann í hinum mesta Sóma, geingu
Jarlar þágangad og hneigdu enum ókunna tignar manni,
enn spurdu að Ambales, vaktararnir sögdu hann nefndi
sig Ambales, og ekki hefðu þeir við annan mann varir
10 orðid og hann hefði þágangad komid í þeirra ferd; gánga nú
Jarlarnir miög lítilátlega inni Höllina, leidandi hann á
milli sín berhöfðadir, og sem hann kom í Höllina, lúta
honum allir, kóngur sjálfur Stóð uppí móti hónum, enn
Ambal. qvaddi hann mjög virduglega, kóngur tók vel
15 qvedju hañs, og setti hann hid nærsta sér, og sem þeir
vóru setstir, spyr kóngur hann heitis og ættlanda, enn
hañ seigir kóngi sem var, so og hvað honum hafi til
nauda borid einkum Fódurdrápid sorglegast, hvað hann
sagdi sér óbætta Sök. Kóngur spyr: viltu hefna þíns
20 Fódurs og Lóndum þínum aptur ná? Ambales mæ:
vildi Gud allra Guda það veita, þá skildi eg hann
Smánarlegum dauda deida, eñ vilje Gud það ei, þá njóti
hann þess rikis sem best. Kóngur mælti: af kjærleika
við þig, bidur Fástínus kóngur mig þér Sóma og vel-

Chapter XXV.

KING TAMERLAUS demanded now the youth who had been sent to him, or, said he, punishment was in store for them; forsooth, if it befell that he could not be found, belike they had murdered him through jealousy. The earls were all at a loss and knew not what to do, and they went forth from the hall, and there beheld among the sentinels a man of noblest mien; they knew him not. They went forward then and did obeisance to this noble warrior, who was all unknown to them. They inquired there concerning Ambales. The sentinels told them that that very man gave the name of Ambales; they had noticed no one else there; he had indeed come with them in their company. And anon the earls, dejected and humbled, with uncovered heads, entered the hall, leading Ambales between them; and as he came into the hall, all men bowed before him, and the king himself stood up to receive him, and Ambales greeted him right worthily, and the king received his greeting kindly, and seated him next to himself; and when they had sat down, the king asked his name and country, and he told the king all as it was; and he told him eke what had brought him to so sad a plight, namely, his father's cruel murder, whereof the guilt was not yet atoned for, said he. The king asked him: "Dost thou wish to avenge thy father and win thy lands again?" "If the God of all gods," said Ambales, "would but grant it, he should die a shameful death; but if God's will be not so, let him enjoy his dominion as best he can." The king said: "In his love towards thee, king Faustinus begs me to honour thee and to aggrandise thee."

CH. XXV. gjördir að veita. Ambales mælti: Í aungvann máta er
eg þess maklegur af honum né yður. Kóngur mælti:
Hvórsu skal með þína Filgjara fara er þig frá lífi logid
hafa? Ambal. mæ: þeir skulu sínu lífi halda í þann
máta og með því móti að þeir sverje yður og mér holl-
30 ustu sína, er þó Carvel af mér daudans maklegur, því
hann er sekur í dauda Födur míns, þó skal hann þiggja
líf af mér vilje hann taka mína Trú og sverja mér
hollustu sína, geingu nú Jarlar fyrir kóng og Ambal.
með audmýkt, og sóru þeim sína Trú og Hollustu, hvað
35 kóngur leid og lét svo vera, gjördust þeir so Sveinar
Ambalesar. Var nú veitsla gjör með bestu kostum.
Kóngur hafði Samneiti með Ambales og Jörlum báðum,
enn Ambales, vildi ekki samneita kóngi, og í eingaň
máta haňs ádrykkju halda, eň annara manna ádrykkju
40 þág hann; Kóngur varð fár við slíkt, leid svo dagurinn,
var Ambales og sveinum haňs filgt öllum í eitt Herbergi
miög veglegt, á midju gólfi þess var stóll eirn gjör af
marmara Steini, Sá Steirn var holur innann og, leini-
gángur í hann úr öðrum húsum þágangad, plagadi kóngur
45 niósnar menn að setja, sem heira máttu leindar ráða-
gjördir og nýmæli. Og er kóngrs son gókk til hvílu, og
flestir voru í Svefn komnir, þá tóku tveir við hann til
orda: Hvörju sæta um skipti þín, aungvan hlut sáum
vér ólíkari enn þú ert sjálfum þér vordinn, því munu
50 álógin ein ollad hafa, þeir spyrja: hvað olli sérgjædi
þínu að þú vildir hvörki eta né drekka yfir kóngrs bordi?
haň mælti: þar eru margar ordsakir til, því braud-akur

“I am no wise worthy,” replied Ambales, “of such kindness, neither from him nor from thee.” The king said: “What shall be done with those that accompanied thee, who by base lying would have deprived thee of life?” Ambales said: “Let them live on this one condition, namely, that they swear fealty to thee and to me. Carvel deserves indeed to receive death at my hands, for he has guilt in my father’s death; yet shall he have life from me, if he will but take my faith and swear fealty to me.” And now the earls came before the king and before Ambales with humble demeanour, and they swore them fealty and allegiance, and the king was satisfied and assented. Thus became they the servants of Ambales. A banquet was now prepared with greatest splendour. The king and Ambales and both the earls were served together, but Ambales would not eat with the king nor respond to his wassail; with other men he drank; thereat the king was sorely vexed; and thus the day passed. Then Ambales and all his men were brought to a stately chamber; in the middle of the floor was a chair of marble stone; ’twas hollow within, and a secret passage led to it from other rooms. The king was wont to send spies thither to overhear secret talk and to gather news. Now when Ambales was a-bed, and when most of them were asleep, two of the men began thus to speak with him: “Wherefore this change in thee? We have never beheld anything more unlike thy former self than thou hast become; spells alone could have worked it.” They asked him too: “What meant thy whim that thou wouldst neither eat nor drink at the king’s table?”

CH. XXV. kóngrs er yfir daudra maña beinum og banværn, og því
át eg ei vid bordid, kóngur át af krásu af gudaforna,
55 hvað kristnuð sómir ei að eta, enn því hield eg ekki
aðrikkju kóngrs, hvað þó mun mest forsmán virðst hafa,
að hann er Hóru-Son, enn eg er í Hjúskap getið þeir
seigja: hvórrar Sakir tildrógu um mismun bréfanna?
hann mælti: kóngur mun sjálfur skrifad hafa bréf hér
60 lesid sér að óvitru, því til þess eru ólærdir að blekkja.
Þeir Spyrra: viltu hefnda leita við kóng og svo Lóndum
þínum ná? hann mælti: hvað sem lukkan vill er mér
þekkast, enn hún kemur ei utað af Gudi. Síðan fóru
þeir að sofa, níðsnarmadurinn veik úr Steininuð og sagdi
65 kóngi hvørs hann var vís orðið; og sem hann heirdi
það varð hann reidur, og qvað sá skildi smánarlegasta
dauda deiga sem sér skóð mælt hefði eður móður sína
hórként, í því kom Ambales í Höllina, og er kóngur
sá hann, sefaðist reidi hans, og mælti: veitstu þaugh upp-
70 tók hiá oss sem vond eru: aukir þú eða fram haldir
slíku, áttu ei lífs von. Ambales mælti: Sæmdarlaust er
vitrum mönnum sannindum að reidað, enn ei láist
yður þó þér vilied hylja móður lítið, það er og annað,
Herra kóngur! að hún mun yður sem alla aðra sínum
75 Skóðum leint hafa, eð yður til aðvórunar hef eg svo
talad, því yðar brauds-Akur er orsök til drepsóttar sm
hér þrátt yfirgeingur af óðaun daudra manna beina upp-
sprottið, sé annars, þá er eg dauda maður. Kóngur lét
grafa til braud-akursins, þar reyndist þá urð mikil af
80 manna beinuð. Þetta jók kóngi stórrar Sorgar, og ei

"There are various reasons," said he; "the king's corn grows over dead men's bones; wherefore 'tis poisonous, and so I did not eat thereof at the table: the king partook too of blood-offerings sacred to his idols, and it beseems not Christian men to partake thereof; but the thing that must have seemed most ill-mannered, to wit, that I did not drink with the king, had also its reason; he is the son of a whore, but I am born in wedlock." They asked him what might explain the changed wording of the letter. He said: "The king himself must have written the letter that had been read, not knowing what he had written, for the ignorant usually make strange errors." They asked him again: "Wilt thou take revenge against the king, and so obtain thy lands?" "Whatsoever fortune wills," said he, "I welcome; success comes but from God." They then went to sleep, and the spy left the chair, and thereafter narrated to the king all he had heard. And when the king heard it, he grew wroth, and said the fellow should die a shameful death who had spoken shame concerning him, and had called his mother a whore. At that very moment Ambales stepped into the hall, and when the king saw him his anger abated somewhat, and he said: "Thou knowest thy conduct has been evil from the beginning: persist therein or repeat it, and thy hope of life is gone." "'Tis ignoble," said Ambales, "for wise men to be angered at the truth; but I blame thee not for wishing to conceal thy mother's shame, or perhaps 'tis rather to be said, lord king, that she must have concealed her shame from thee as from others. Further, 'tis to warn thee that I have spoken, for thy cornfield is the cause of the dread pest so widespread in this region; it arises from the poison of dead men's bones. An it be not so, I am a man of death." The king then had the field dug up, and they found there a heap of dead men's bones. The king was greatly troubled thereat, but he was even more troubled concerning the matter of his birth. So he went to his mother's chamber to ask her

CH. XXV. síst hriggdist hann af ætterni sínu, gékk hann þá í Sal
módur sinnar og spyr hana fadernis síns, enn hún skipti
litum af grímd og mælti: Reingir nokkur Sæmd vora?
hafa ei ódöl þín ættkénnt þig, edur vilt þu hafna heidri
85 þínum og láta Lønd þín fyrir ord kóngs sonar þessa?
Kóngur mælti: þú skalt hid sanna seigja verda, ella
mun líf þitt vidliggja, og þótt ei sé Soldán kóngur minn
Fadir, þá skalt þú þess ei gjalda, enn leinir þú því sem
þú veitst sannara, þá skaltu þess gjalda. Kélling gjordist
90 stór í Skapi og vildi slá Son sinn kóngin enn hann hélt
henni; Drottning þessi hét Cemiría, og hafdi leingi
lundstór og lostafull verid, hún mælti: Til ílls ertu af
mér alinn, og illa góldur þú mér mína daudlega qvöl
sem eg leid þá eg þig fæddi, og fer þér síst mér slíka
95 svívyrding eigna, þá þreyngdi kóngur ad henni, hún
mælti: Íllt skal nú íllum bjóða, og er þér það ei ofgott,
þú þikist mínu lífi ráða, en eg skal þínu ráða, skaltu
hér ekki leingur lóndum né lífi halda því þú átt þaug
ekki, og áttu þógn minni ad þakka heidur þín, eg skal
100 láta brædur þína vita ad Landid Schytja er þeirra erfda
eign, þeir Skulu þínu lífi ei þyrma, og sína eign til sín
taka. Hertogjeñ Artax á Indjalandi er Fadir þinn og
hónum ertú líkur; einusinni hélt Soldan kóngur í her-
nad, enn Artax gjætti landa á medan, og gat þig þá vid
105 mér, og láttu þér nú linda ad þú veitst hid sanna.

who was his father : she changed colour in her rage and exclaimed : “ Is there any one here who misdoubts our honour ? Have not thy possessions decided thy birthright, or wilt thou renounce thy good name and give up thy lands because of this princeling’s word ? ” The king said : “ Thou must needs tell me the truth or else thou lovest thy life ; though King Soldan be not my father, thou shalt not pay the penalty ; but if thou concealest what thou knowest to be true thou shalt indeed pay for it.” The woman then grew fierce of temper and rushed forward to smite her son, but he held her firmly ; her name was Cemiria ; she had long been of fierce temper and very lustful. “ To my sorrow bore I thee, and ill requitest thou the deadly pang I suffered when I gave thee birth ; and least beseems it thee to saddle me with such a shame.” The king pressed her then, and she said : “ Let ill requite ill ; ’tis not too good a thing for thee ; thou thinkest thou hast my life in thy hands, but I shall soon have thine in mine ; thou shalt no longer hold sway here, nor have thy life, for thou hast no right to either, and my silence must thou thank for all thine honour. I shall let thy brothers know that the land of Scythia is their birthright. They will not spare thy life, and they will take what is theirs. The Duke Artax of India is thy father, and thou art like unto him. Once King Soldan went forth to the wars, and Artax ruled his lands in the meanwhile, and then he begat thee on me, and now be contented that thou knowest the truth.”

26 Capítuli.

CH. XXVI.

SOLDAN kóngur á Indjalandi hafði géfid dóttur sína Artax Hertoga Födur Tamerlausar kóngrs, og var hañ þar í mesta ágæti. Kóngur varð mjög hlióður við ræðu móður sinnar, enn þó lét hann hana í frídi og
5 gékk til Hallar og mælti til Ambal: ófagnað stóran og hugar raunir hef eg af þinni hínagadkomu feingid. Ambal. mæ: Bætur liggja til alls, ekki muntu gjæfu þinni sleppa fyrir mínar Sakir, eg skal þér þjóna með ráð og vilja, og ebla þitt Ríki sem eg best orka, og má, og ei
10 munu bræður þínir fá landid af þér tekid, því þeim munu eldsglæður búna til handa, enn Guð á Himnum ræður öllu þessu. Kóngur mælti: vitur maður ertu, so að eigi veit eg þinn líka, mun eg því fastmæli við þig binda og lofun þíni trúa. Gjörðist nú kóngur gláður,
15 og lagði mikin kjærleika á Ambales, og fékk honum í Hendur landvörn, vann hañ jafnann Sigur og fékk ofur Fjár, hann var vís og forspár og sóktu margir til hañs ráð og réttindi, gékk hann hid nærsta kóngr, og gjörðist nú hjá því sem firr öllum kjær og þekkur, jafnan var
20 hann áhiggjusamur og sídlátur í umgeingni, enn er hann var með óðrum mönnum, var hañ hinn glásti.

Chapter XXX.

KING SOLDAN in India had given his daughter to Duke Artax, the father of King Tamerlaus, and he was held there in great renown. The king grew very silent at his mother's speech, but he left her in peace, and went to the hall, and said to Ambales: "Mighty sorrow and anguish receive I from thy visit here." "There is," said Ambales, a remedy for everything; and thou shalt not lose thy bliss through me. I will serve thee with good counsel and with right good-will, and strengthen thy realm as best I may, and thy brothers shall not avail to wrest thy realm from thee; coals of fire await them. God in heaven orders all things!" The king said: "Wise art thou, and the like of thee I know not, wherefore I would make a covenant with thee, and will henceforth believe thy promises." The king was soon of good cheer, and laid great love on Ambales, and entrusted him with the land's defence, and Ambales always gained victory and won exceeding great wealth. He was wise and fore-knowing, and many took counsel with him and sought his judgment; he was next to the king. And now, in contrast to his previous plight, he was dear and welcome to all; yet was he always brooding, though his manner to all men was gracious, and in the company of others he was the cheerfullest there.

27 Capítuli.

CH. XXVII.

- D**ROTTNING Cémiría lét nú bréf strífa til Sona sinna, og lét þá vita um eignir þeirra, sem var Landid Schytja, og lísti fyrir þeim án bligdunar sínum skómum ad hún hefði frá hja kónginum hórast, baud hún þeim
- 5 Tamerlaus kóng frá löndum og lífi ráða, og lofadi sinn Styrk þar til ad leggja, hún segir og af magt og vyrdingu Ambalesar, og er Málpríant kóngur fékk sitt bréf, vard hann allshugar gladr, fór því á fund Fást. kongs bróður síns, og urdu þeir samráða í því ad herja á Ríki Tamerl.
- 10 kóns. Þá mælti Fástínus kóngr: Þetta hefur minn Gud mér fyrirsagt fordū, er hann lét Ríkissprota þenna mér í Hönd til stadfestu míns ríkis og sinna firirheita. Málpríant kóngur mælti: óvænt þikir mér þetta efni vera, einkanlega vegna þess mikla kappu sem þar skal
- 15 komin vera miög nílaga, og af þér sendur bródir! og hefur þig stór heimska heimsókt ad þú létst hann lífi halda, og vogadist til ad eiga hann yfir Höfði þér; enn Fástínus kgr. qvadst slíkt ekki hrædast mundi, og tjádi honum vitran sína, dæmdu þeir sér þar firir fullkomlega,
- 20 Sigurin vísann.

Chapter XXVIII.

QUEEN CEMIRIA had letters written to her sons, and let them know that the land of Scythia was theirs; she revealed to them without shame how grievously she had sinned against the king: she bade them plot against King Tamerlaus, against his land and his life, and she promised to help them therein: she spake also of the might and prowess of Ambales. Now when King Malprian received this letter he was exceeding glad, and he went to meet his brother King Faustinus, and they were agreed together to win the realm of King Tamerlaus. Said King Faustinus: "My god foretold this in days gone by, when he placed this sceptre in my hands as a token that he would strengthen my dominion, and as a pledge of his promises." King Malprian said: "The matter does not seem altogether hopeful because of the mighty warrior who is said to have come there but lately, sent even by thee, brother. Great folly must have possessed thee to let him have his life, and thou hast dared too much in having him over thy head." But King Faustinus answered that he was nowise afeard; and he then repeated his vision to Malprian, and they both deemed that signal victory was assured them.

28 Capítuli.

CH. XXVIII. **T**AMERLAUS kóngur gjörði herför mikla til Grikklands og Ambales með honum; lét hann nú sækja Skip það er hann kom þágang á, því hann vildi sjálfur í Herförum þessu Skipi Stíra, Eitt sinn var kóngur og

5 Ambales utan borgar, þá kom til þeirra madur lítill vexti, og qvaddi þá blídlega, hañ færði kóngssyni Ess mikid og tignarleg reidtýgi, þañ Hest hafði átt kóngur á Skotlandi er Játmundur hét, þessum sama Hesti hafði Skéssann náð, og sendi hann Ambales; Sverd ágjætt

10 fékk komu madur honum, og vóru Eggjar þess í eitri herdtar, og umgjörd þess af kláru gulli, Spjót og brinju af Stáli ferfalda, hér með Skjöld vel vandadā, prídilegasta hjálm og Burstaung, hún hafði þá náttúru að jafnan saung í heñi nær þeim skildi Sigurs audid er hana bar,

15 allt vóru þetta ágjætir gripir. Kóngur frétti komu mann að heiti; hañ qvadst Tosti heita hann gaf kóngi Sverd gott; kóngur þakkadi honum og spyr tíðinda; enn hann seigir þeim um rádagjördir þeirra brædra, að þeir ætla með óvígañ Her að tveim vetrum

20 lidnum að herja á Tamerlaus kóng. Ambales mæ: svo seigir mér hugur að ei muni þeim hínagð komu audid verða, enn síður Sigurs á kóngi þessa lands, enn í nedri Schyttá munu þeir koma, og heñi munu þeir ráða meiga. Kóngur brosti þá lítid, geingu þeir síðan

Chapter XXVIII.

Now King Tamerlaus prepared to invade Greece with a mighty fleet, and Ambales aided him. He bade them find the ship wherein he had come thither, for he would himself take command thereof in this expedition. Now once when the king and Ambales were without the city, there came up to them a man of small size who greeted them joyously; he brought the prince a noble horse with brave trappings; the horse had formerly belonged to the King of Scotland hight Jatmund; this same horse the ogress had got possession of, and she sent it to Ambales. The stranger guest brought him eke a precious sword, the edge whereof had been hardened in poison; its sheath was all of bright gold; he gave him too a spear and a byrnie of fourfold steel, and eke a shield wondrously wrought, and a stout helmet, and a tilting-lance with this virtue, that a singing noise was heard therein whenever victory was fated for him who bore it; all these gifts were indeed precious possessions. The king asked the stranger his name: he said he hight Tosti; and therewith he gave the king a goodly sword. The king thanked him, and asked him what tidings he brought; Tosti then told him of his brothers' plans, that they had resolved to attack him with a mighty army when two winters had passed. "My mind presages," said Ambales, "that it will not be granted them even to come hither, much less to gain victory over the king of the realm, but in Lower Scythia they may perchance come, and they may lord it there." The king smiled a little thereat, and thereafter they went

CH. XXIX. heim til Hallar, fékk Tosti dvergur virduglegt Sæti.
[Kóngur lét búa mikið her til Grikklands herfarar, og
hefði 90 skip mjög stór og ótal smærri skipanna. Ambales
stýrði skipi sínu því er hann kalladi fódur-naut sinn.
Tosti dvergur var með þeim. Kóngur hélt til Grikklands,
30 og tóku höfn, og hélt leidángur um alt Landid til höfud-
borgar og settu þar tjöld sín.]*

29 Capítulí.

FYRIR Grikklandi og óðrum kristnum kóngaríkjum
rédi sá keisari er Chrisólitus hét, hann sat í Constan-
tínópel, sem var Höfudborg Ríkisins, og hann með sínum
löndum vardveitti, hann átti í orustu við þær þjódir sem
5 kallast Sarasenir, sem voru hinir verstu Týrañar og vægdu
eingum hvórki úngbörnum né þeim í kór lágu, þeir sátu
um Constantínópel í 5 mánudi með 400,000 manna,
Hófdíngi þeirra hét Barastatis edur Bastíanus, enn að
1 auk nafni Óttamañus, hann framdi hinar verstu Skañir,
10 hann tók þær Egiptsku meýar er höndla kunni, og
konur, og lagði þær í sína Sæng, og hielt við þær um
tíma, enn er hann girntist ei leingur hverja fyrir sig,
risti hann hennar qvid í sundur með knífi, og drap so
hvörja eptir adra; Hann hafði 18 Slög haft við borgar-
15 lídinn, og gjört mikid manntjón. Keisarinn lét læsa
öllum borgarhlidum, var hann þar inni, og í stærstu
neid komin. Tamerlaus kóngur og Ambales höfdu
sleigid sínum Tjöldum þriggja daga leid frá borginni.
Tamerlaus kongur qvad þar fyrir vera hid versta mann

* These lines, omitted for the most part in the MS., are based on the British Museum MS.

home to the hall, where Dwarf Tosti received a right worthy seat. The king now put in order his huge fleet for the voyage to Greece. He had ninety great war-ships and many smaller craft besides. Ambales was captain of his own vessel, which he named Father-gift. Dwarf Tosti went with them. The king held on towards Greece, and at last they took harbourage there, and made raids on all the land round about, and pitched their tents over against the capital.

Chapter XXX.

OVER Greece and other Christian realms there ruled the Emperor Chrisolytus, who dwelt at Constantinople, the capital of his empire. This city and all his territories he defended bravely; he maintained a hard fight with the people yclept Saracens, who were the cruellest of foes, and spared neither the young nor the bedridden. For five months they besieged Constantinople with four hundred thousand men; their leader hight Barastatis or Bastianus; his surname was Ottoman. He wrought most shamefully; he would seize Egyptian maidens and wedded women, all he could lay hands on, and did them outrage, keeping them for but a short time; when he cared for them no longer, he would disembowel them, and kill them one after the other. He had engaged in eighteen battles with the army of the city, and had caused great loss of life. The emperor gave orders that all the city gates should be kept shut; he himself remained within the city, reduced to the greatest straits. King Tamerlaus and Ambales had pitched their tents some three days' journey from the city. Before them, said King Tamerlaus, there was the vilest cur that men

Ch. XXIX. grei er menn vita nú af að seigja í öllum Heimi, so
hvar sem hann náð hefur kónga Drottningum og dætrū
edur jarla, þá hefur hann þeim öllum Svívyrding gjört
og síðarst drepid; í þessara tölu er mín Systir, hvörja
hann firir þremr árum hieft í sinni Sæng í 3 mánudi,
25 síðann risti hann hennar qvid í sundur firir framann
rekkjustokkiñ, og vildi eg honum yrði þetta sitt nidings
verk endurgoldid með smánarlegasta dauda, og það
var mitt erindi hingat í Land þetta, enn þó vil eg þín
ráð hafa og þitt fulltíngi. Ambal. mæ: þennañ kóng
30 muntu sigrá, því reidi hins mikla Guds er og mun yfir
hann koma, mun eg láta Tosta dverg skélfa þá með
sinu lúdurs hliódi, því hañs lúdur blástur mun því valda
að þeir munu hræðast. Tók nú Tosti dvergur Lúdur
sinn, því hann bar þetta Horn á sínum hálsi, og blés
35 í hann 3 reisir, so ógnarlega að það heirdist um allt
landid. enn sem Bast. kóngur heirdi Lúdurs hlióminn,
varð hann mjög óttasleigin, og spyr hvað menn haldi
um hlióð þaug er í loptinu heirdust? enn honum var
Svarad: það er rödd Guds hinna kristnu manna sem
40 bodar þér hañs hefnd því þitt vond(t) athæfi hefur upp-
vakid hañs grímd yfir oss, þú mátt senda í þá átt lands-
ins sem hliódid kom, að ei komi Her að oss óvorum,
ef Ské má að menn stíri hönun, enn ekki Gudanna
þjónar, sendi þá kóngur 30. manna á niósn, foringi
45 þeirra hét Taulerus, enn er hann kom so nær að hañ
sá Herbúdir þeirra af Skytja, varð hann mjög felmturs-
fullur, og tók sér oljuqvist í Hónd og menn hañs, og

had ever known to tell of in all the world, for when he captured the wives or daughters of kings and earls, he perpetrated on them the basest outrage and then put them to death; "and of this number," said he, "was a sister of mine; three years ago he had her a-bed with him for three months, and then he cut her asunder at the bed's edge, and I would fain requite his craven cowardice with an ignominious death; this is my errand hither to this land, and I would fain have thy counsel and thine aid." "Thou wilt surely triumph," said Ambales, "for the wrath of the great God is kindled against him, and must overtake him. I will bid Dwarf Tosti scare them with the blast of his trumpet; that noise will surely avail to frighten them." Thereupon Dwarf Tosti took his trumpet,—he bore the horn a-hanging on his neck,—and he blew thereon thrice so terribly loud that it was heard over all the land. Now when King Bastian heard that trumpet-sound, he was struck with greatest fear, and he asked his men what they held of the great noise that was heard in the air. They answered him: "'Tis the voice of the God of the Christians, who announces thus to thee his vengeance; thy wickedness has awakened his anger against us. Thou shouldst forthwith despatch men to that region of the land from whence the sound has come, lest an army assail us unawares, if it chance that men have caused this noise, and not the servants of the gods." The king then sent thirty men to reconnoitre; their leader hight Taulerus; and when he came so near that he saw the tents of the Scythians, he was greatly afeard, and he and his men took olive-branches in their hands,

CH. XXIX. ridu með þad að Herbúðunum, og var Taulerus vísad
 til kóngrs Tjalds, lét kóngrur Ambales honum mæta í
 50 Syðrum soleidis: þú mátt þínum Herra seigja: að
 Tamerlaus kóngrur af Schjytja sé yfir hann kominn
 með sinn Her, til að hefna á honum Svíryrdíngar
 sinnar og dauda Systur sinnar og annara hans íllsku
 verka og á hann aungvan kost lífs né vægðar, og vogje
 55 hann sig að verja, má hann oss mæta nær búin þíkist,
 Taulerus seigir hann muni ei slíkt óttast. Ridu nú
 sendimenn leidd sína og seigja kóngrí sínum öll þessi
 tíðindi, lét þá kóngrur búast strax til orustu, hann reidd
 því dírí er Nomokey heitir, hann skipti sínum Her í
 60 8^{ta} Filkíngar, og lét helmíng þess gjæta borgar, enn þeir
 flokkar sem til orustunnar fóru, ridu sumir Fílum og
 óðrum dírum, lét hañ setja sínar Herbúðir nálægt Her-
 búðum Tamerlaus kóngrs, blésu þeir síðann í lúðra sína
 með miklu rembilæti. Tamerlaus hafði sínū Her skipt
 65 í þrjár Filkíngar, var hann sjálfur fyrir einrri, enn Am-
 bales fyrir annari, Cimbal og Carvel fyrir hinni þriðju.
 Ambales vakti fyrstur víg og drap Hasarum fódurbróður
 hañs Bastíanusar, síðann réidd hann í gegnum Filkínguna
 fram og aftur og drap fjólda manna, var nú enn hardasti
 70 bardagi, og hlóð Ambales valkóstu í kríngum sig; Tosti
 dvergur hlóð og valkóst stórann, og þókti hañs abl og
 atgjörfi furðu gegna. Nú tók óvina Herinn að flýa, og
 hófðu látið 30,000, í þessari orustu, reidd kóngrur so heim
 til borgar, lét kóngrur og Ambal. blása öllum Hernum að
 Borgarhlíðum og settu þar Tjöldinn.

and so rode to the tents. They led Taulerus to the tent of the king, and the king bade Ambales receive him as his spokesman. He addressed him thus: "Thou mayst tell thy sovran that King Tamerlaus of Scythia has come against him with his host to take vengeance for his cruel outrages, namely, for his sister's death, and for many a wicked deed besides: let him not hope by any chance for life or mercy: if he dare to defend himself, let him meet us whensoever he is ready." Taulerus retorted that he was not to be frightened by mere threats. And the messengers rode back and told these tidings to the king, and he ordered them at once to prepare for battle. The king rode the animal called Nomokey; he divided his army into eight divisions; half of his forces he left behind to defend the city; the troops went to battle riding on elephants and other beasts. The king ordered them to pitch their tents near the tents of King Tamerlaus, and they then blew their trumpets with great ado. Tamerlaus had divided his army into three divisions; he himself led the first; Ambales was at the head of the second; Carvel and Cimbale of the third. Ambales opened the battle by slaying Hasarus, the uncle of Bastian, and thereafter he dashed through the lines and slew a host of men. And now the battle waxed fierce. Ambales slaughtered men around him in heaps; Dwarf Tosti, too, piled great heaps of slain, and his strength and prowess seemed passing wondrous. Soon the enemy took to flight, and they had lost thirty thousand men in this battle; so the king rode back alone to the city. King Tamerlaus and Ambales then commanded the advance to be sounded to the city walls, and they pitched their tents there.

30 Capítulí.

CH. XXX.

AD morgni bjuggust hvørjer tveggja til orustu, Tamer-
laus kóngur mælti við Ambales: Eg bid þig að þú
vildir taka kóng þennann til fanga, enn ei drepa edur
særa til Fjórlasta, heldur færa mér hann fanginn. Am-
5 bales lofadi honum þessu, tókst þá síðann hin hardasta
orusta, reid Bast. kóngur harðt fram og drap á báðar
síður, honum fylgdu 30. kappar, þeirra hinn mesti hét
Atríanus, hann var Gíðingakyns, og stóðst eingin fyrir
honum, og þókti hann ósigrandi. Benkóbar hét annar,
10 var hann undan ytsta Skauti Heims, hann hafði Risavóxt
og burði, afar líótur, að sjonum, þó verri að raun, hann
vann flest með góldrum og djófuls krapti, og Skaut ór
af hvörjum fingri, og voru flestir hræddir við hann; Tosti
dvergr sá nú risann og hans illskufullar adgjördir, hann
15 mælti: Íllt skal nú íllum bjóða, síðann fór dvergurinn í
leiptríng og manaði Risann til atgaungu; Risinn vildi
dauda hans, og magnaði órvar sínar og vildi þeim á Tosta
skjóta, enn þær urðu þá fastar við fingur honum so ei
mátti með hæfa, Tosti hafði órvamæli sitt á baki sér, átti
20 hann órvar þær sem alt mátti með hæfa það er kjósa
vildi, skaut hann nú tveimur af þeim, og kaus augu
Risans fyrir, fell dverginum þetta að óskum og hittu báðar
hans augu og hlióp dauði í Sárinn, varð þá risinn ólmur,
og drap og deiddi á báðar hendur hvað sem fyrir varð,

Chapter XXX.

ON the morrow each side again prepared for battle.

King Tamerlaus spake thus to Ambales: "Prithee, when thou takest the king prisoner, slay him not, nor deal him deadly wound, but bring him to me captive." Ambales promised so to do. A fierce battle then ensued. King Bastian spurred forward, and slaughtered men on either side of him. Thirty warriors went with him; the mightiest of them was called Adrian; he was of Jewish race; none could withstand him, and he seemed invincible. Benkobar was the name of the second; he came from the farthest region of the earth; he was of giant's size, and had a giant's strength; very ugly to look upon, yet uglier to encounter, he conquered by charms and by devil's crafts; he shot arrows from his every finger, and folk were sore afraid of him. Dwarf Tosti saw the giant and knew his evil devices, and he said: "Evil shall now meet with evil." He went forward then like a lightning-flash, and challenged the giant to come forth; the giant wished him dead and charmed his arrows, and assayed to shoot at him, but the arrows seemed fixed to his fingers, so that he could not ply them. Tosti had his quiver at his back, and therein were those arrows of his wherewith he might hit whatsoever he aimed at; he shot two of these, aiming them at the giant's eyes: it befell according to his wish, and both arrows pierced the giant's eyes, and the wounds soon mortified: therefore the giant waxed furious, and smote and slew on either hand whatsoever was nigh:

bardi hann Reidhjörtinn ákaflega, og varð margra maña bani ei síst í sínu eigin lidi, lömdu þeir hann og hañs Reidskjót ákaflega með Spjótum og grjóti, þar til hann hleypti úr bardaganum, bardi hann nú sinn reidskjót ákaft, so hann stókk og stöðjandi sem fætur togudu, uns
 30 hann rann af Skeidi ofańí eitt díki, lét þar bæði Rísín og reidskjóturinn líf sitt. Ambales hjó og lagði til beggja handa so eingiń stóð við honum, mætti honum Adrían Júdi er bar merki kóngs, reidir hann þá Sverdid að Ambal. og kom á Hófudid svo daladist Hjálmurinn, og
 35 honum lá við óviti, Sló Ambal. aptur til hañs, og tók sundur Skjöldin og af hægri höndina, Ambal. reid að honum þreyf hann ór Söðlinum og færði hann Tosta dverg, og bað hann græða ef vinnast mætti, þá var orustan sem ákaflegust, og fiellu Heidingjar hrönnum,
 40 mætir nú Ambal. Bast. kóngi í bardaganum, og lagði hvór til annars, eń Ambales vo hań upp úr Söðlinum, og reid með hann endilángar Filkíngar, þar til hann hitti Tamerlaus kóng, og afhendti hann honum kóng þennań, síðan setti Tamerl. hann í fjötur, vóru síðan allir kappar
 45 Bast. kóngs audteknir, Keisarin hafði og í bardagan komid, og að feingnum Sigrí, gaf Tamerl. kóngur honum frelsi, og landsvist, ásamt öllu Herfáangi óvina sinna, og bjó síðann sinn Her aptur til Heimferdar og lét í Haf, fékk Ambal. og Tosti dvergur stórt lof fyrir sína frægd
 50 og frámgaungu alla, var Bast. kóngur settur í mirkva-stofu og menn hañs utan Atían, hann var í góðu haldi, og sór Ambal. trúnaðar eid meðann þeir lifðu bádir.

he fiercely lashed the beast he rode on, and became the bane of many men, his own not least; but the folk plied him and his beast with spears and stones, until he galloped away from the fight. He lashed his beast still more furiously, so that it sped on as fast as its feet would carry it, yet suddenly it swerved and stumbled into a ditch, where both giant and charger lost their lives. Ambales dealt cuts and thrusts on this side and on that, and no man withstood him, save Adrian the Jew, the king's standard-bearer, who encountered him and raised his sword to strike at him, and it struck Ambales on the head, crashing the helm, and he was well-nigh on the point of swooning; yet he dealt him a blow in return which sundered the shield and smote off his right hand; he then rode up to him and haled him from the saddle and brought him to Dwarf Tosti and bade him heal him, if that were still possible. Now the battle raged at its wildest, and the heathens fell in heaps, and Ambales met King Bastian in the fight and each made a thrust at the other, but Ambales heaved Bastian out of the saddle, and rode with him along the whole line of battle until he met King Tamerlaus, to whom he delivered him. Tamerlaus threw him in fetters, and presently all the chief warriors of King Bastian were easily taken. The emperor, too, had come into the battle, and when the victory was won, King Tamerlaus gave him his freedom, and therewith liberty to dwell there in the land, and he gave him eke all the booty of his enemies. Thereafter he prepared his host for the homeward journey, and they put forth to sea. Ambales and Dwarf Tosti got great praise for their deeds of prowess. King Bastian was put into a dark dungeon together with all his men, except Adrian, who was well cared for; he swore Ambales an oath of fealty as long as both should live.

31 Capítuli.

CH. XXXI. ÞANN tíma Tamerl. k. háði stríð á Grikklandi, fjellu
Víkíngar inní Land hañs utan af Blálandi er
hietu Tarkus og Tambis, og hófðu gjórt þar mikin
Skada med ráni og manndrápum, og ei þyrmdu þeir
5 úngbórnum né þeim í kór lágu, eñ vóru med öllu í
burtu er kóngur kom heim, og láu þar skañt frá
med 60. Skipa, enn er kóngur spurdi það, bad hañ
landvarnar menn sína ad leita hefnda vid þá; Ambal.
Adrjan, Cimbál, Carvel og Tosti Dvergur (fóru) med lid
10 á einu Skipi, og hieldu Stríð vid Víkínga, var það hörd
orusta og laung; Tarkus hitti Cimbál nærri Siglunni,
og lagdi til hañs Spjóti í qvidiñ, og útum bakid so
hann hékk fastur vid Sigluna; þetta sier Amb.: og eirir
illa, hlióp ad honum med nakid Sverd, og klauf hañ
15 ad endilaungu, nú sá Tambis fall Félaga síns, gjórdist
hann þá ólmur og hjó á tvær hendur, Adrjan fór á
móti honum, og hjó af honum höndina og fótinn, og
féll hann daður nidur, feingu þeir þar mikid Herfáng,
samt Skip og miklar gérsemar; Þakkadi Tamerl. kóngur
20 þeim mikillega firir þessa landhreinsun, og hóldu so
heim öllum þessum Skipa flota.

Chapter XXX.

Now while King Tamerlaus was away waging war in Greece, two pirates ravaged his land ; they came from the East, from the land of Swart Men ; they hight Tarkus and Tambis ; they wrought great havoc by rapine and plunder ; they spared neither the young nor the bed-ridden. When the king returned, they had already fled, and lay a short distance off with sixty ships. Soon as the king heard tell of this, he bade the defenders of his land wreak vengeance on them. Whereupon Ambales, Adrian, Cimbál, Carvel, and Dwarf Tosti manned a ship and waged fight with the pirates ; it was a hard battle and long. Tarkus met Cimbál near the mast and hurled a spear at him, which pierced his belly and came out through the back, so that he was pinned to the mast. Ambales seeing this, misliked it much, and rushed upon him with a naked sword, and cleft him asunder from the head downwards. Now when Tambis beheld the fate of his fellow he grew maddened, and struck wildly on either side, and Adrian went against him, and smote off his hands and legs so that he fell down dead. They got there great booty, ships and much treasure. King Tamerlaus gave them exceeding thanks for ridding the land of this scourge, and so they took their homeward course with all that fleet of ships.

32 Capítulí.

CH. XXXII.

DÓTTIR Tamerlausar kóns hét Semríkandis sem fyrr er gétid, hún var lík móður sinni, og að öllum kvennkostum hin ypparlegasta, hún hafði fest Huga sinn á Ambales, og kom þar svo um sídir, að Ambales
5 vakti bónord til hennar við kóng, og var það strax
audsókt, var því það flíótasta til brudkaups búist, fór
sú veitsla hið Skóruglegasta fram, voru allir Höfðingjar
utleýstir með góðum gjöfum, og að öllu svobúnu hvarf
Tosti dvergur, og fór til ynnis síns, audugur að fé
10 vordinn.

33 Capítulí.

TAMERLAUS kóngur sat að veitslum hjá Landshöfðingjum á vissu tímum, og voru það 4 Mánndir er hann var á þeim, og er byrjadist þessi reisa, tók hann Bastían. k. með sér fjótradañ var hann dreiginn í
5 Hrosstagli, og streingdur við eitt brotid hjól er mjög
gékk stopult, sat hann allsnakin á einum Stól mjög
þraungum, innañum hann allan voru eggjar skarpbeittar,
frammi fyrir Stólnum let kóngur setja kosta drikk á
bord með dírmætri fæðu, enn hann náði aungvu þar
10 af, og þoldi samt hið mesta húngur, hendur hans og
160

Chapter XXXIII.

THE daughter of King Tamerlaus, hight Semrikandis, as has been said already; she was like unto her mother, rich in all the graces of womankind. She had set her heart on Ambales; and it came to pass that Ambales addressed the king her father and asked her of him; his suit was readily granted, and they prepared for the bridal with all speed, and the feasting was of the lordliest, and all the chieftains were sped with goodly gifts. And these things having taken place, Dwarf Tosti returned to his home, and he had become mightily wealthy in the meanwhile.

Chapter XXXIII.

AT certain seasons King Tamerlaus was wont to visit his chieftains to feast with them; he spent some four months in these revels. Now when he started on his royal progress, he took with him King Bastian fast in fetters, drawn at the tail of a horse, and tied to a broken wheel, which jolted along. He sat stark-naked on a narrow bench; its seat was all beset with sharp points; before it on a table the king bade them place the choicest drinks and the daintiest dishes; but King Bastian might not by any device reach thereunto, though he suffered direst pangs of

CH. XXXIV. fætur vóru við Stólið reirdar; kóngur let hinar ágjætustu meýar dansa framí firir Stólum í einu línklæði; undir hañs tól lét hann hárhvasst Sverd og lét binda 20 lód af blíe við hans leindar lim; með þessum og óðrum 15 kvólum lét kóngur hann þína, enn því meira sem hann leid því verri varð hann, til skapsmuna, Ambales vægdi honum jafnan, og lét bera honum braud til lífsnæringar á hvörjum deigi, enn að endudum veitslunum reisti kóngur heim, og lét qveda þings alla Hófdíngja, hvað við Bast. 20 kóng gjöra skildi; enn það kom öllum samann, að Ambal skyldi þar firir sjá, það kóngur hann þar dæma honum þann dauda er honum síndist maklegur. Þá mælti Amb: ei mun lífs betrunar hañs að bida, og er hann hefur so mörg illverk afhafst sem mönnum er kunnugt, og má 25 hann hunds dauda deýa, so var Bast. k. heingdur, létu þeir so um Snórana búa að hann skildi ei fljótt deýa, lifði hann marga daga í gálганum, lét hann so líf sitt með mikilli Sneipu og stórum hörmu.

34 Capítulí.

ÞEGAR Ambales hafði verið með kóngi 3 vetur, mælti hann eitt sið við kóng: Nú mun hendtugur tími til þess vera kominn að eg endi heitstrengingu mína, og ná aptur fódurleifð minni, enn þó vil eg þitt leifi þar 5 til hafa. Kóngur mælti: eingin mótvilje er mér að áformi þínu, enn ei legg eg þér stirk til þessarar ferdar.

hunger, for he was bound to the seat both hand and foot. At the king's command the loveliest damsels danced before him, clad in a single linen raiment. Beneath him a sharp sword was placed, and a twenty-pound weight of lead was hung upon his lower limbs. With such-like tortures the king tormented him, and the more he suffered, the fiercer grew his mood. Ambales would always succour him, and every day he sent him bread wherewith to sustain his life. Now when the king's progress came to an end, he rode home again, and thereafter he called together all the lords of the land to take counsel with them as to what should be done with King Bastian. They were all of one accord, to wit, that Ambales should decide it; and the king then asked him to pronounce on Bastian the death he deemed most fitting. "There is no hope," said Ambales, "of the bettering of his life; and since he has wrought so many deeds of shame, as all men know, let him die the death of a dog." And so King Bastian was hanged, and the halter was so placed that he might not die quickly, but lived on for many a day upon the gallows, and at last expired in great shame and fierce agony.

Chapter XXXIV.

WHEN he had been with the king some three winters, Ambales spake thus to him: "The time has surely now come for me to keep my vow and regain my heritage, and yet would I first have thy leave thereto." The king answered: "Thy purpose is nowise contrary to my will, but I can give thee no help in this enterprise."

CH. XXXIV. Ambales mælti: einskipa mun eg þáנגad fara á mínum
Dreka sem eg þaðann með mér hafði. Kóngur mælti:
ad sónnu er gjæfa þín allmikil, enn ekki er henni altjafnt
10 gott ad treýsta. Ambal. mæ: á gjæfuna treisti eg alls
ekki, heldur á gjafara hennar, Adrían skal so sem minn
pantur hjá yður vera til þjónustu í mið stad. Kóngur
mælti: of fálídadur fer þú hjedañ frá oss ad þínu radi.
Ambales mæ: ei mun eg marga menn þurfa til hefnda
15 við bræður þína, því þeim munu elds glædur búnar til
hefnda, enn Gud á Himnum rædur öllu þessu. Kóngur
mælti: hvör er sá Gud? edur hvað hefur hann heldst
ad verkum gért? Ambal. mæ: seigja skal eg þér það
kóngur ef þú villt á hann trúa; hann er sá lífsins andi
20 sem öllum Sképnum gefur líf og andardrátt; seigir
hann þá kóngi af öllum höfudgreinum kristindómsins;
og er hann hafði lokid ræðu sinni setti kóng hlióðan,
og undradist miög þvílíka hluti, enn sagði þó um sídir;
enn mun eg vora Gudi tilbidja, því þessir hafa mier
25 leingi vel verid. Kvaddi þá Ambales kóng er hann
hafði filgt honum til skips; gékk hann þá um bord og
lét í Haf, gaf vel bir, lagði hann undir Cimbrjam, og
hielt skipi sínu í djúpi sjáfar alt til Jóla. Það var sidur
þeirra brædra, ad hvör hielt öðrum jóla veitslu, og átti
30 nú Málpríant ad sækja veitslu í Cimbrja til Fástínusar
bróður síns, var hann þar komin með miklu fjölmenni,
og ad því lidnu ætla þeir með Herför í Schytía og taka
eignir sínar enn drepa Tamerlaus kóng; enn kvöldinu
firir hinn 8^{da} dag, lagði Ambal. Skipi sínu á hófn upp,

"I shall go thither," said Ambales, "with but one ship, namely, with my 'Dragon,' which I erewhile brought with me from thence." "True thy luck is great," said the king, "but 'tis not safe to trust thereto always." "I trust not in luck," replied Ambales, "but in the Giver thereof. Adrian shall remain here as my hostage with you, doing service in my stead." The king said: "With too few men goest thou forth from us, if thou meanest to pursue thy purpose." "I shall not need many," said Ambales, "wherewith to wreak vengeance on thy brothers, for coals of fire will be ready for my vengeance, and all lies in the might of the God of heaven." "Who is this God?" asked the king, "or what great thing has he wrought?" Ambales answered: "I will tell thee all, O king, if thou wilt but believe in him. He is the Spirit of Life which gives life and breath to all created things;" and so he recounted to the king the chief points of the Christian belief; and when he had finished his speech, the king sat silent, and wondered much thereat; at last he spake thus: "I must still hold by our own gods, for they have acted kindly towards me this long time." Ambales bade the king farewell; he had accompanied him to his ship. He went aboard and put out to sea, and a fair wind brought him under the coast of Cimbria, and he held his ship out on the main all the time till Yule-tide. Now it was the custom of the brothers to invite each other to a Yule-feast, and it was Malprian's turn to come to his brother Faustinus to a Yule-feast in Cimbria. And he had come thither with a great multitude of men. And when the Yule-feast had ended, the brothers were minded to make a war-raid upon Scythia, in order to seize their patrimony and slay King Tamerlaus. The evening before the eighth day of Yule Ambales brought his ship into the harbour,

CH. XXXIV. enn festi þó ei skipid, og gékk einn á land, tók hann á sig annarlegan búnað, sm vóru þær gjórfar allar er hann ad fornu haft hafði í Cimbrja, baud hann mönnum sínum ad halda so langt undan landi, ad ei mætti sjá þá, skildu þeir sín aptur vitja ad tveim nóttum lidnum, enn 8^{da} dags
40 kvöldid gékk Ambales til eldaskála, hafði hann kublinn Drafnar naut ytst fata, enn þar innnaundir Silki vódir og grímu á Hófdi lióta so búna sem narrar tídkudu, gékk hann ad hreisi, því er hann hafði Spítur sínar í lagt ad fornu, tók hann þær þá allar og lét í Húdfat mikid, batt
45 so ei mátti glatast, bidleikadi hann nú vid þar til hā vissi sér tíma hendtugan til Hallarinnar gánga; enn er hā heirdi sem mestañ glaum í Hóllinni, dróg hann nú hlassid eptir sér ad hallar dyrunum, dira-verdir leifdu hónum inngaungu, en er hann var innkomiñ, vildi hlassid
50 meira rúm hafa en dirnar gáfu, brá hann þá festinni um bak sér og streittist vid slíkt er hann kunni, og sem hlassid var laust vid dyrnar, enn hā sjálfur vid gjættirnar, tumbadi hann inná gólfid, var það óhæg bilta, vard af þessu allmikil gleði í Hóllinni, qváu menn
55 þetta allmikla Skémtan og nú heldst í þarfir koma; Fífl þetta tók nú ad brólta á fætur, og rogadi nú hlassi sínu innar eptir, og komst med það undir bord kóngana; eingin gaf gaum ad þessu edur meinti þar mundi nokkud undirbúa, tók nú þessi þrjótur ad leika
60 ýmislega og láta ölluñ ólátuñ, og vard mikid gaman ad leikum hāns, átti hann góð vól matar og drykkjar, enn so ákafur var hā, ad hā tók sér loks hvíld undir

but he did not moor his vessel there. He went alone a-land, wearing a disguising raiment, the very garment he had formerly worn in Cimbria. He had ordered his men to put off from the land at such a distance that they might not be seen ; they were to come to him again when two nights had passed. On the evening of the eighth day Ambales made for the hall ; he wore over his clothes the cloak that Drafn had given him ; he had silken raiment beneath ; on his head he had a grotesque mask, after the fashion of the fools of the time. He went straight to the kennel where he had aforetime stored his spits, and he took them all out, and put them into a leathern bag, which he tied up so that none might be lost. Then he loitered about until he deemed the proper time had come for him to enter the hall. He heard a loud noise of revelling within, as he dragged the load after him to the doors of the hall. The doorkeepers suffered him to enter, but though he himself passed in, the load needed more room than the doorway would allow ; then he twisted the rope around his waist and tugged at it with all his might, and at last the load was got through ; and when he was well within, he stumbled upon the floor, and gave himself a nasty fall ; and thereat there arose great glee in the hall, and men said 'twas good sport, and had come at the right moment. The fool then made vain efforts to get upon his feet again, and staggered with his load up the hall, so that at last he got it beneath the table of the king : no one paid any heed thereto, nor had suspicion that it meant more than they saw. And then, like an ape, he began all sorts of antics, and disported himself strangely, and there was great glee at his pranks, and they gave him good choice of meat and drink. And so he went on unceasingly, but at last he took rest beneath

CH. XXXIV. Hallar bekkjunum, enn ei var hañ þó heldur þar ydjulaus,
heldur dróg hann sem kjænast klædi þeirra sem á bekkj-
65 unum Sátu nidur umm gótinn og stángadi firir med
Spítunū enn ei hafði hann þar lángr dvalir, heldur
jók hann Fólkinu á ný mikla Skémtan med sínum
narra látum, gjórdust nú allir drukknir, so eingin gádi
ad sjálfum sér fyrir drykkjuskap og ofsakjæti, og er
70 mjóg var náttad, sveif Fíflid ad Amba Drottníngu, og
varpadi einhvörju bindini í kné henni, enn hún brast
vid rjód og varpadi þessu ad Gamaliel, enn hann leýsti
til og fann þar bréf innañi, hann hugdi ad og las
bréfid hlióðlega í eira Drottníngar merkti hún þá hvad
75 í efni var, og hóf grát mikin, og beiddist ordlofs ad
gánga í burtu, og qvaddi med sér Letam Drottníngu,
geingu þær so útaf Höllinni og allir þeir ed kristnir
vóru, eñ fíflid hielt samt á leikum sínum, so ei komst
athugje á burtför Drottnínganna, enn ad leiks lokum
80 brá gésturin sér ad Gamaliel, og bar hann sem hægst
mátti á Handlegg sér úr Höllinni, og sló síðann hurd
í lás, enn er hann Stökk útyfir Hallar dyrnar, gaus
eldur úr veski hañs er þar lá, so öll Höllinn vard Strax
í einu báli, enn þeir sem flýa vildu vóru fastir, var þar
85 þá emjan og óp mikid brann þá öll Höllin og alt fólk
er þar var inni, drápust kóngarnir bádir, þar med 2
Synir kóngsins af Spáni, og ad auki nær 2000 manna.

the benches of the hall. Nor was he idle there ; stealthily he drew the robes of those who sat on the benches down through the holes, and pinned them to the other side with his spits. He did not stay there long, but came forth again and made sport for them with his fool's tricks. And soon all were so besotted that they were beside themselves with drunkenness and with mirth. When the night was far advanced, the fool made his way to Queen Amba and threw a bundle into her lap ; she started thereat and turned red, and flung it to Gamaliel, who undid it, and found therein a letter which he read in a whisper into the ears of the queen ; and then she saw what was toward, and she fell a-weeping, and asked leave to go away, and bade Queen Leta go with her ; and so they passed out of the hall, and with them all the Christians who were there ; but the fool went on with his pranks, so as to turn their minds from the departure of the queen ; and when he was nigh bringing his sport to an end, their guest suddenly turned to Gamaliel, and gently carried him in his arms out of the hall, and slammed the door to, and even as he leapt over the threshold, flames burst forth from a bundle which lay there, and the hall was soon all ablaze, and those who would have fled were pinned fast to their seats, and there was great whooping and lamentation, and the hall and all the people therein were burnt : both the kings, and two sons of the King of Spain, lost their lives there, and some two thousand men besides.

35 Capítuli.

CH. XXXV.

ÞEPTIR það Kóngarnir voru daudir, gékk Ambales í Herbergi modur sinnar, og qvaddi hana með kjærleika, varð hún honum þá allshugar feigið. Leta Drottning var þar, og bar lítinn Harm þó kóngur dæi; þaug áttu ei
5 börn samað og hjeldu menn þettað af brögðum völfunnar að hún mundi um hann til qvenn manna búid hafa. Gamaliel flítti ferd sinni í sitt herbergi, en að morgni bjóst Ambales til sjáfar og fann þar Skip sitt á höfn komið, tók þá Ambales upp sín tignar klæði gjeck
10 síðað heim til borgar með lid sitt, gjeck Gamaliel þá á mót hönun með virðingu voru þá 10 vetur lidnir frá dauda Salmans kóns: litlu síðar reid Ambales til Fjall bigða að hitta þá fjelaga Caron og Drafnar, fagna þeir hönun vel, bað hann þeim heim til Borgar með sjer,
15 og fóru þeir heim með hönun með alt Sitt góts, Síðað ljét Ambales biggja eina Veglega Höll miklu værni en þá fyrri, Tosti dvergur var forsmidur þessa Verks, og er það var búid, ljét hað þing Stefna og lísti sínum eignar Rjetti yfir landinu og öllum nálægum Ríkjun, Tóku
20 allir lands Höfðingjar því vel og var hann svo til kóns tekinn, Ambales konungur héldt Drottningarnar með mestu Sæmd og virðingu, sat kóngur þá tvo vetur, en að þeim lidnum, vildi hann austur í Schytjam halda, og á þeim deigi sem kóngur vildi burt, sendi Skéssað Tosta

Chapter XXXV.

SOON after the king's death, Ambales went to his mother's chamber, and greeted her lovingly, and from her very heart she was glad to see him. Queen Leta was there with her, but she bore little sorrow though her lord had perished; they had had no children, and folk deemed that this had come about by the wiles of the witch; she had perchance bespelled him with regard to women. Gamaliel had already betaken himself to his chamber. On the morrow Ambales went down to the sea, and found that his ship had come into harbour; then he took his robes of state, and went back to the city with all his company; and Gamaliel came to meet him with great worship; and ten winters had then passed since King Salman's death. Some little space thereafter Ambales rode to the mountain-ranges to meet his friends Caron and Drafnar, and they greeted him well, and he bade them return to the city with him, and they went with him with all their belongings. Anon King Ambales had a lordly hall built for himself, nobler far than the former had been, and Dwarf Tosti was master-builder of the work. And when it was finished, he caused an assemblage of all the folk to be called, and he declared to them his right to that realm and to the neighbouring realms, and all the chieftains of the land acknowledged his right, and so he was made king; but he still maintained the two queens in greatest state and honour. Then he abode at home for two winters, and when they were passed, he was minded to fare east towards Scythia. On the day the king was ready to depart, the troll-woman sent Dwarf Tosti

CH. XXXVI. Dverg til hañs med ágjætan kóngs Skrúða, fékk Gamaliel í Hendur umsjón Ríkisins, á meðan hann var burtu, Sigldi hann síðan víða um heim það Sumar. Eitt sinn lagdi hann undir Eyuna Cýpern, festi Skipuð, gékk á land, og sá 18 Skip liggja ódrumeigin Eyar, Hólfðingi 30 þeirra hét Hephesstus, hann var Víkingur og íprótta madr mikill, og hafði mikid lid, hann lagdi öllum sínum Skipum að Skipi Ambal. kóngs, enn hann gaf sig lítt að í fyrstu, og hudgu Víkingar hañ mundi uppgefiñ.

36 Capítulí.

VÍKINGAR lietu all rembilega, og vildu veita uppgaugu á Skip kóngs, enn Carvel vardi vinstri Sídu Skipsins, eñ kóngur vardi sjálfur hina hægri, og fiellu víkingar hrónum; þetta sér Hefestus, eyrir hann illa, 5 ridst um fast, og vard margra manna bani, þetta sér kóngur, geingur til hans, og leggur Staunginni Tosta naut fyrir brjóst honum gegnum brinjuna, og risti so til með Sídu kappans, og vo hann svo upp á Stángar oddinum, og festi Skaptid við Vindás stökkinn, og 10 lét hann so í loptinu hánga, gékk so í burt og brá vopnum sínum. Carvel mælti: hvar fyrer lætur þú víkingi þessum lífs frest? Kóngur mæ: því aungvañ hef eg frægri fundid, því það Hógg fekk eg af honum, að eg fiell á bædi kné, og hefði ei kubliñ dugad mér, 15 munda eg hafa lífid mist. Þeir drepa nú alla þá er

to him with a royal robe of state. To Gamaliel was delivered the regency of the realm while King Ambales was away, and so he sailed far and wide about the world during that summer. Once he lay off the island of Cyprus; he moored his ship and went ashore, and espied eighteen ships at anchor on the other side of the island. Their commander hight Hephestus; he was a pirate, a man of mighty prowess, and with him there was a great company. He set all his ships round the ship of King Ambales, who at first attempted to do little, and the pirates thought he had yielded himself to them.

Chapter XXXVI.

THE pirates carried things with a high hand, and were minded to board the king's vessel, but Carvel warded the left side thereof, and the king warded the right, and the pirates fell in heaps. Hephestus, seeing this, misliked it much, and rushed about wildly, and was the bane of many a man. The king observed it, and made for him, and thrust his pole, Tosti's gift, through the byrnie at his breast, and he ripped it to the warrior's side, and heaved him aloft at the point of the pole, and fastened the handle to the joist of the windlass, and left him a-hanging in the air, and then he went away, and took up his weapons. "Why grantest thou a respite to this pirate?" asked Carvel. "Because," said the king, "no warrior of mine is a doughtier than he, for such a blow got I from him, that perforce I fell on my knees, and had not my head-gear stood me in stead, I had lost my life."

CH. XXXVII. mótstöðu veittu, og tóku Skipið og fé alt. Nú gekk
kóngur til og sá Hefestum enn á Staunginni hánga
hálfdaudann, lét hann þá taka hann, leggja í hæga sæng
og síðan næra; og sem hann mátti mæla, baud kóngur
20 honum líf, ef hann vildi sér trúa þjónustu veita. He-
festus qvadt þess fús vera, lét kóngur þá græða hann,
og bundu þeir vináttu sína með fastmælum, Sigldu so
til Schytja, og geingu á land, fagnar Tamerlaus þeim
vel, kóngr stardi miðg á Hefestus, og spurdi hann nafns
25 og ættar, enn hann sagði sem var, so og frá vigureign
þeirra Ambalesar kóngrs og sín, fékk kóngur af því
stóran kjærleika til Ambalesar kóngrs, að hann hafði
líf géfid Hefestus, því hann vissi hann sinn bróður vera,
þó heimuglegt væri, og mynntist orða móður sinnar, og
30 sagði honum þetta í heimugleikum. Ambales kóngur
seigir honum frá afgangi brædra hans, að Ríkid væri
sitt vordid, enn Bálant kóngur mun Spanja ríki taka
vegna Drottníngar sinnar, og það annað að honum er
það að réttum erfdum tilfallid. Tamerlaus þakkar
35 honum allann þennan Sigur og Sæmdarauka.

37 Capítulí.

AD vetri lidnum mælti Ambales kóngur við Tamerlaus
kg. nú mun hendtugur tími til þess vera komið að
eg heim vitje, og ti(1) vorra landa aptur sigli. Tamerlaus
hlióðnadi hér við, og mælti: Ei mun tjá að hindra ferd

Thereafter they slew all who opposed them, and seized the ships and all their belongings. Now as the king went his way he saw Hephestus still hanging on the pole half dead ; he bade them take him down and lay him on a soft bed, and thereafter he had him well nursed. And when he was able to speak, the king offered him life, if he would but do him faithful service. Hephestus answered he was full willing thereto. So the king had him healed, and they bound their friendship with words of troth. Then they set sail for Scythia, and went a-land. Tamerlaus gave them goodly welcome. The king gazed hard at Hephestus, and asked him his name and kindred. He told him truly all, and he told him eke his dealings with King Ambales, and the king conceived great love towards King Ambales for having granted life to Hephestus, for he knew him to be his brother, though it had been kept secret, and he called to mind his mother's words, and told them him privily. King Ambales told King Tamerlaus of his brother's death, and how the realm was now his ; King Balant would, however, still rule over Spain through his queen ; though, he added, Spain had also fallen to him by right of inheritance. Tamerlaus thanked him for his victories and for all this accession of glory.

Chapter XXXVIII.

AT the close of the year King Ambales said to King Tamerlaus : " The time has now come for me to go home, to sail back to my country." When he heard this, Tamerlaus was for a while silent ; then he spake this : " It will not avail to hinder thy departure, though it will

CH. XXXVII. þína, þó það sé Skadi voru ríki, þridjúngur þessa ríkis heirir þínu valdi til sem er heimañfilgja dóttur minnar, og máttu sitja á því með oss, enn setja Skattþegna yfir lönd þín. Ambl. kóngr mæ: einginn ráð hef eg í sjálfs valdi, heldur Gud sem rædur öllum vorum

10 stundum og Stóðum hér í Heimi. leýsti Tamerlaus k. út dóttur sína með Stórmiklu Fé. Ambales setti Hefestus yfir þann hluta ríkisins í Schytja, sem drottningu hañs til heirdi, og hér með baud hann honum Tamerlaus kóngi hollur að vera, Ambales sendi Carvel eptir þeim

15 karli og kérlingu Artes sem hañ gisti fyrst hjá er hañ til landsins kom, urdu þaug bæði glód er þaug sáu Ambales kóngr, og merktu hañs triggða hót við sig, fékk hann þeim nægar vistir og miklar vyrdingar. Filgdi Tamerlaus kóngr og Drottning hañs Dóttur sinni til

20 Skipa, og var þar skilnadar öl drukkid, og vóru fæstir sem vatni gátu haldid, báðu hvórjer vel fyrir óðrum, og hafði Ambales kóngr 60 Skipa, og fékk hinn besta byr, og er hann heim kom, baud hann öllum Hófdíngjum landsins til veitslu, var hún gjör með miklum kost-

25 nadi, enn að henni endadri, vóru menn með gjófum útleýstir, Sat so kóngr í ríki sínu með fridi og góðri stjórñsemi.

needs impair our rule. The third part of this realm, the dowry of my daughter, owes obedience to thee ; thou mayst well therewith make thy home in our midst, and appoint a tributary thane over thine own lands." "My own wish," said King Ambales, " counts for nought ; all is in the power of God, who determines the days of our lives and our dwelling-places here in the world." King Tamerlaus sped his daughter from home with great store of wealth. Ambales set Hephestus over that portion of the kingdom of Scythia which belonged to his queen, and therewithal he enjoined upon him to be faithful to King Tamerlaus. He sent Carvel for the carle and the carline Artes, with whom he had stayed when he first came thither to the land, and they were right glad when they saw King Ambales, and perceived his token of kindness towards them ; he gave them sustenance enow and showed them much honour. King Tamerlaus and his queen accompanied their daughter to the vessel, and the parting-ale was drunk, and few there could keep back their tears, and each wished god-speed to the other. King Ambales had sixty ships in all, and there was a fair wind, and when he reached home he summoned the chieftains of his realm to a feast ; it was prepared at greatest cost ; and when it came to an end, the guests were sped with goodly gifts. So the king abode in his realm in peace and with good governance.

38 Capítulí.

CH. XXXVIII.

EITT kvöld þá konúngur sat að bordum, kom Tosti dvergur og qvaddi hann lítilátlega, og mælti: vinkona þín er nú sjúk vordin og nær að Helju komin, og bidur hún þig að finna sig áður hún deir. Kóngur
5 brá skjótt við og fór til bigða Kérlingar, var hún þá nær ómála ordin, enn kunni kóngur að ráða það af orduð hennar, að hún gaf Hárbrá fóstru sinni öll sín audæfi eptir sig, að fráteknum þeim kostgripum er hún hafði áður kóngi gefið, og það sem hún tilvísadi að
10 sínum beinum flgja skildi, sást það á hennar viðmóti að hún unnti kóngi af alhuga, var hún þar við andlát hennar, síðan lét hann búa um bein hennar miðg virduglega, og gjöra haug að í dallendi einu fyrir nedan Fjallid, síðann bjóst kóngur heim og hafði Hárbrá með
15 sér, og öll þaug audæfi sem þar voru, og var það stór mikid Fé; Hárbrá var Jómfrú dægileg, Hefestus leit ástaraugum til hennar, og þar kom að hún hóf bönord til hennar við kóng, og varð það audsókt, og gjörði kóngur brúðkaup þeirra með mesta Sóma, og að því
20 endudu, bjóst Hefestus heim, flgdi kóngur þeim til Skipa, og gaf hönun að skilnadi Sverdid Risanaut, og Sigldi svo Hefestus heim í Schytja, og hélt sínu Hertogadæmi inn til dauda Fódur síns, síðann tók hann ríkis stjórn eptir hann á Indjalandi.

Chapter XXXVIII.

ONE evening the king sat at his table, and Dwarf Tosti came to him and greeted him humbly, and said: "Thy woman-friend is now fallen ill, and at the point of death, and she prays thee to see her ere she dies." The king forthwith betook himself to her dwelling; she was nigh speechless then, but the king could understand so much of her words, that she bestowed all her wealth upon her foster-daughter Hair-brow, save such treasures as she had already given to the king, and such as she wished should bide with her bones. It could be seen from her looks how she loved the king with all her heart. He tarried there till she breathed her last, and he saw to it that her bones were right worthily bestowed, and he had a mound raised over her in valley-ground beneath the mountain. Thereafter the king prepared to return home, and he took Hair-brow with him, and all the wealth that was there, and it was a mighty hoard. Hair-brow was a comely maiden, and Hephestus cast longing eyes upon her, and at last he set forth his suit for her with the king: his prayer was readily granted, and the king gave her a noble wedding-feast. And when all was over, Hephestus prepared to go home; the king sent them off to their ships, and he gave Hephestus at parting his own sword, the gift of the giant. So Hephestus sailed home to Scythia, and held his dukedom till his father's death, when he succeeded him in India.

39 Capítulí.

CH. XXXIX. ÞEGAR Bálant kóngur frétti fall Malpriants kóns, kuñi hann illa við hagi sína, því Týris Drottning eggjaði hann hardlega þar til að hefnt yrði Födur heñar, því bjóst hann norður til þeirrar Ferðar með mikid lid, og 5 fór til Cimbrja, og sendi á kóns fund. Ambal. k. mæ: við of er það, að við frændur skulum órlög þreyta, enn hugsað hafði eg að Bálant kóngur skildi njóta Spanja ríkis, þá Málpriant kóngur væri frá því ráðinn, enn koma mun eg á hans fund, og skal hann þá fá að þekkja 10 mig. Sendimenn fóru og seigja Bálant kóngi ord hans. Ambales kóngur bjó sinn her út, og sem hann var kominn á leid, mætir honum madur, sá síndist komin á sinn efri aldur, hann qvaddi kóng virduglega, kóngur horfði mióg á hann, og Spyr hann að nafni? hann qvaddst Tellus 15 heita. Kóngur mælti: gjörla kénni eg þig og þekki þann að vera sem leingst varðist með Födur mínum, og skaltu mér velkominn vera, og slíkan Sóma þiggja sem þú ert verður. Tellus mælti: óðru er nú að gjegna, og skulum við þar fyrst til verða sem heldst er naudsýn 20 til. Síðann ridu þeir til Herbúða Bálants kóns, og skipudu lidi sínu, vóru þessir heldstu kappar Ambalesar: Gamalíel, Caron, Drafnar, Adrjan, Tellus, Carvel, Tosti dvergur og Sonur hans. Ambales k. bað þá, ef Bálant kóngur Sigradist, að granda ei lífi hans, heldur færa

Chapter XXXIX.

SOON as King Balant heard of King Malprian's fall, he was troubled as to his own fate, seeing that Queen Tyris egged him on to avenge her father. So he prepared to journey northward with a great host, and went to Cimbria, and sent men to hold speech with the king. King Ambales said : "Far be it from us that we kinsmen should try issues with each other, for I had resolved that King Balant should enjoy the realm of Spain when King Malprian had ceased therefrom, but I will come and meet him, and he shall get to know me." The messengers departed and told King Balant the words of Ambales. King Ambales arrayed his host for going forth, and when he was come on the way, there met him a man who seemed sunken in age ; he greeted the king worthily, and the king asked him his name. He said his name was Tellus. "Surely I know thee," said the king ; "I know thee to be the man who so long fought for my father, and thou shalt be welcome to me, and have all the honour thou art deserving of." "Other things have now to be looked to," said Tellus ; "we must first go thither where the need is greatest." Thereupon rode they to King Balant's camp, and they drew up their lines, and the chief warriors of Ambales were the following : Gamaliel, Caron, Drafnar, Tellus, Carvel, Dwarf Tosti and his son. King Ambales bade them, if King Balant should be vanquished, not to hurt him fatally, but to bring him

CH. XXXIX. sér hann fjótradañ. Ambal. k. reid í heirnar færi við Bálant k. og mælti : ósæmilegt er okkur Stríð að halda so nánir sem við erum að ætt, og hef eg aungva gyrnd á þínum dauda né audæfum, og ei skyldir þú fyrir brek Drottningar þinnar farid hafa þessa Ferd ef mín ráð haft

30 hefdir, enn ei mælist eg undann þér þó eg sé lifðærri; enn það skaltu vita, að ei hefnir þú Málpriäts kóngrs í þessari Ferd hvað sem þér verður til qvennfadmlaganna þá þú kémur heim aptur. Við þessi ord varð Bálant kóngur miög reidur, og Svaradi aungvu, eñ lét blása til bardaga,

35 og tókst hin hardasta orusta, fiellu nú meñ Bálants kóngrs hvör um annan þverañ; því éyrir Bálant kgr. illa, reid fram og ridst um fast og felldi fjölda manna, þetta sér Carvel, og reid á moti Bálant kóngi, og áttust þeir við, Carvel hjó til kóngrs og klauf Skjöldinn og brinjuna,

40 og fékk kóngur Sár á lærid; kóngur hjó aptur til Carv. og tók af Hjalminum og Brinjunni á Brjóstinu, þar með fildgi vinstri höndiñ og Hesturin sundur í bógunum; þá hlióp Carvel að kóngi og hió um þverar Herdar hönum, og reif brinjuna, og í suñdur Söðulinn og Hestinn, og

45 fékk kóngur mikid Sár á rassiñ, kóngur hlióp að honum og hjó á öxlina og klauf svo nidur, fiell Carvel þá daður; þetta leit Drafnar, reid að Bálant kóngi, var hann þá á annan Hest kominn, Drafnar preýf kóng af Hestinum og lagdi hann fyrir framann sig, og færði

50 hann Ambales kóngi, var hann þá í fjótur settur, lét Ambales kóngur halda upp Fridar skyldi, og fara hver-tveggi í sínar Herbúdir, því að qvöldi var komid.

to him in fetters. King Ambales rode within hearing distance of King Balant, and said : "Unseemly is it for us to be at strife, so near as we are to each other in kinship ; I desire not thy death, nor covet I thy wealth. Thou wouldst never have ventured on this enterprise, despite thy queen's desire, hadst thou taken my word. I cry not off from this enterprise, though fewer men are mine ; yet know thou wilt not avenge King Malprian on this journey of thine, whatever be the welcome in store for thee in thy wife's embraces, when thou returnest home." At these words King Balant was passing wroth, yet he answered not, but bade them blow the battle-blast. A fierce fight ensued, and King Balant's men fell in heaps, one after the other. Things boded ill for King Balant, and he rode forward, and rushed about wildly, and felled a multitude of men ; and when Carvel saw him, he spurred towards King Balant, and they fought together, and Carvel hewed at the king, and clave his shield and byrnie, and the king was wounded in the thigh. The king in his turn hewed at Carvel, and clave his helmet, and cut the byrnie on his breast, so that his left arm was struck off with the blow, and his horse was cut through at the withers. Then Carvel leapt at the king, and dealt him a blow athwart the shoulders, and ripped his byrnie, and cut a-twain his saddle and his horse at the same time, and the king got a mighty wound in the buttocks. The king then rushed at Carvel, and smote him in the shoulder, and it clave so deep down that Carvel fell dead. Seeing this, Drafnar rode at King Balant, who had now mounted another horse, and Drafnar seized the king from off his horse, and laid him prostrate before him, and brought him to King Ambales, and he was put in fetters. Thereupon King Ambales bade them raise the shield of peace, and they each went to their camps, for the day had worn to evening.

40 Capítulí.

CH. XL.

AM morgunin baud Ambales kóngur mönnum Bálants kóns heim með sér, og það þádu þeir gjarnsamlega, enn sem þeir voru heim komnir, mælti Ambales kóngur við Bálant kóng: Hvörja kosti viltu nú af oss taka?
5 Bálant k. mæ; öll mín lífs kjör eru nú í þínu valdi. Ambales k. mælti: Eg vil að þú haldir lífi þínu og svo ríkjum þínum með því móti að þú látir trú þína og kristnir lönd. Bálant k. mæ: ei mun eg það til vinna, og ekki til lífsins þann átrúnað að láta sem eg nú hefi,
10 því mínu ríki hefur meiri lukka heppnast síðan eg síða skipti hafði. Ambal. k. mælti: Hvörninn ætlar þú þér muni ganga á þeim eilífa tímanum? Bálant k. mæ: þeinkir þú þinn Guð mínum Guði sterkari að hugsa sínum dírkendum fyrir betri Sælu, það muntu
15 mér ei trúlegt seigja kunna, Skulum við því hætta þessari þráttan, er það best að hvór deile uppá sína Trú. Ambal. kóngur vildi honum þá ei í neinu naud þreýngja, enn qvaddi Höfðingja Landsins á ráðstefnu, hvað gjöra Skyldi við Bálant kóng, allir qváðu hann
20 dauda verdann, enn Ríkin öll Ambales kóns. Þá mælti Greifi Gamalíel: Ekki er þetta langt frá sonnu talad, þó sýnist kóngi vorum gott til ganga þó hann samaumkan hafi með Bálant kóngi frænda sínum, því það er Guðs þolinmæði að hafa yfir sindugum mönnum,

Chapter XL.

ON the morrow King Ambales bade King Balant's men wend home with him ; they welcomed the bidding. Now when they were come home, King Ambales said thus to King Balant : "What terms wilt thou take of us ?" King Balant said : "All my life's fate is in thy power." "'Tis my will," said King Ambales, "that thou have thy life and eke thy realms on this condition, that thou yield me thy fealty and Christianise thy lands." "Thereto I cannot bring me," answered King Balant ; "not even for my life's sake can I give up the faith I hold, for better fortune has befallen my realm since I changed my faith." "How think'st thou," said King Ambales, "it will fare with thee in the life eterne ?" King Balant answered : "Think'st thou thy God is stronger than my god, winning nobler salvation for his worshippers ? Thereof thou wilt never convince me. Let us then leave off this wrangle, for it is best that each one die in his own faith." King Ambales in nowise would press him then, but he called the lords of the land together to counsel him as to what should be done with King Balant ; they all said he well deserved death, and that all his land should belong to King Ambales. Then spake Count Gamaliel : "The words spoken are not far from truth ; yet his kind heart leads our king to have compassion upon King Balant, his kinsman ; 'tis indeed God's nature to be long-suffering with sinful men,

ef verða mætti að betrun kynni að ské, og líka að straffa ríki þessarar veraldar með ógudlegu yfirvaldi til ásetts tíma, því þíkir mér ráðlegt, kóngur! að þú Guds vegna í hlut leggir líf og dauda kóngsins, og hafir so það Gud kys honum til handa. Þetta þókti kóngi og

30 Hófdíngjum allgott ráð; voru síðann hlutir í Skaut lagdir, fiell lífsins hlutur yfir kóngin, var hann svo leýstur og fékk stóránn kjærleika til Ambales kóngs, og sórá eid með fastmælum að reýnast hónum triggur í öllum hlutum inn til daudans; Sigldi síðann heim í

35 Spanja, og var fátaladur lánga tíma. Týris Drottning frétti hann að sökum og Sigur kjórum. Enn hann bistist við og mælti: opt lukkast ílla áeggjan qvenna; því óhægt er audnu manninn að sigra, þar sem eg við Ambales kóng frænda minn átti í hlut, á eg honum

40 best að launa, og ei reini eg að vinna það til þinnar vináttu frammar að vera óvinur hans, því hefdu frændur þínir lifað, þá hefdir þú ekki Spanja ríki feingid, hvört Ambales kóngur á með réttu, enn ann mér halds og eignar á því, og þá eg var af honum fangadur, þyrmdi

45 hann lífi mínu, hvað eg mundi honum ei gjórt hafa hefði mér Sigur yfir hónum heppnast, skal eg aldrei við hann kjærleika slíta á meðann eg lífi, og so vil eg að þú gjórir með mér. Drottning qvað so vera skildi, og hieldu þaug síðan kjærleika við Ambales kóng meðann þaug lifdu.

in the hope that things may take a better turn, yea, and to scourge the kingdoms of the world with ungodly sway, for a time at least; wherefore methinks it were a wise course, sir king, that thou shouldst, for God's sake, submit to lot the life of the king, and do even as God chooses for him." To the king and to his chieftains this counsel seemed excellent. So lots were then thrown into a cloth, and the lot of life fell to the king. And he was thereupon released, and he conceived great love for King Ambales, and he swore an oath with words of sooth to prove faithful to him in all things until death. Thereafter he sailed home to Spain, and he was of few words for a long time. Queen Tyris questioned him as to the cause of his silence, and eke what sort of victory he had won. But he grew cross-grained thereat and said: "Oft the egging on of women turns out ill; 'tis no easy thing to overcome a favoured mortal, when such a man as my kinsman, King Ambales, is to be dealt with. I owe him greatest gratitude, and to gain thy good-will, ne'er will I risk so much again as to become his foe; for had thy kinsman lived, thou wouldst never have gotten the realm of Spain, which rightly appertains to Ambales, to whom I owe the rule and ownership thereof, and whereas I was his captive, he has spared my life. I would not have done the same for him had victory fallen to my lot, and I shall never forsake my love towards him as long as I live, and I desire that thou join me therein." The queen said it should be even so, and thereafter they maintained their love towards King Ambales as long as they lived.

41 Capítulí.

CH. XLI.

GODFREIR hét kóngur á þeim dögum er styrði Vallandi, var hann nú gamall vordinn, hafði hann bæði verid megtugur og hinn mesti Riddari, og var Ambales bræðrungs sonur kóns; kóngur átti eina dóttur, hún hafði
5 blind borinn verid, og var enn nú blind; Lónd hañs voru stórlega á sókt af Tirkjum og óðrum þjóðum ómildum, hlaut hañ því opt Styrk ad þiggja af óðrum nálægum kóngum, og vard það því af ráði Höfðingja, sérdeilis Páfans í Rómaborg, er hét Jóhannes þridje, ad
10 Godfreir gaf Ambales kóngi Ríkid eptir sig, enn hálf medan þeir lifdu bádir, enn áður enn Ambales af Cimbría reisti, kallar hann Tellum firir sig, og spyr first, hvar hann hefði allañ þann tíma verid er Fástínus hieldt Cimbrja? en hann sagdist á Eidimörku biggd hafa hjá
15 einrri konu er Ísodd hiet, hún var í mörgu vel ad sér, og er hún nú fyrir tveim vetrum daud, enn þá eg spurdi þína hingat komu, vilda eg heldur þér þjóna enn einmana búa þótt eg nógan aud hafi. Kóngur mæ: góds ert þú af mér maklegur, vil eg þig hér ad kóngi gjöra, og þetta
20 ríki þér til halds í hendr fá, og tak til Egta Letam Drottníngu, því henni munu karlmenn ei spillt hafa. Tellus mæ: gott er mér þínu ráði ad filgja; og svo gjördist hann kóngur yfir Cimbrja, og drakk brúðkaup sitt til Letam Drottníngar, var henni og sjálfri þetta

Chapter XL.

IN those days lived a king hight Godfrey ; he ruled over Gaul ; he was now an old man ; in his time he had been a doughty warrior and valiant ; Ambales was second cousin to this king. The king had a daughter who had been born blind, and was still blind at this period. Now the king's lands were cruelly ravaged by the Turks and other barbarous tribes, and therefore he was oft-times forced to ask aid of neighbouring kings ; and it came to pass by the counsel of great potentates, especially of the Pope of Rome, who hight John the Third, that Godfrey bestowed on King Ambales his whole realm after him, and half thereof while they both lived. But before Ambales set out for Cimbria, he called Tellus before him, and asked him first where he had dwelt during all the time that Faustinus held sway over Cimbria. He said he had been dwelling in a wilderness with a certain woman hight Isold ; she was withal a woman of goodly parts, but she had been dead then these two years ; “and when I heard of thy coming hither, I would fain rather serve thee than dwell alone, albeit I have wealth enow.” The king said : “Well hast thou deserved of me, and I will make a king of thee, and give this realm into thine hands, and take thou Queen Leta for thine own wife ; her, I trow, men have not befooled.” Tellus said : “Right gladly will I follow this thy bidding ;” and so he was made king over Cimbria, and he drank the bride-ale with Queen Leta, and belike to her herself

CH. XLI. kjært; enn Amba Drottning fór til Vallands med Syni
sínun, enn sem Ambales kóngur hafði ríkt 10. ár í
Wallandi, andadist sá nafnfrægi Greifi Gamaliel, og bar
Ambales kóngur mikinn trega eptir hann. Ambales
kóngur átti þrjá Sonu við Drottningu sinni, hét hið fyrsti
30 Salman, annar Godfreir, þriðje Gamaliel, en dætra nöfn
eru hér ei skrifud; Stírdi síðann Ambales kóngur ríki
sínu til daudadags, enn hans Son Godfreir tók það ríki
eptir hann.

Endum ver so þessa Sögu af Ambales kongi,
sem áður nefndist
líka Amlödi.

it was a welcome thing. But Queen Amba went to Gaul with her son ; and when King Ambales had ruled in Gaul ten years, the famous Count Gamaliel breathed his last, and King Ambales bore great grief for him. King Ambales had three sons by his queen, the first hight Salman, the second Godfrey, the third Gamaliel, but the names of his daughters are not recorded here. Thereafter King Ambales ruled his realm unto his dying day, and his son Godfrey took the realm after him.

Thus end we this Saga of King Ambales,
who erst was also
called Amlode.

APPENDIX.

Ambales Rímur.

I. RÍMUR AF AMBÁLES EPTIR HALLGRÍM

HALDÓRSSON: ISL. BOKM. 273. 8vo.

•
SALMAN kie(-ndur) digða dyr,
Döglinga arfēn þriðie.

21 Þesser báru þundar stáls
þroska vitsku þryðe,
snarpa lund og sn(-ille) máls,
snögt yfer aðra lyðe.

22 Sagañ greiner sikling stryð,
sárt að Elleñ neiðe,
leið so fram um lánga tyð,
Loks í friðe Deiðe.

23 Reckar skifttu Rykuñ þeim,
Ræsers eftter dauða,
vösku liðe unar Eim,
og oturs gialde Rauða.

24 Spania velde Haukur hyr,
hiellt með vaska dreinge,
þó varð luckañ þeingil Ryr,
þyðu svifttest gei(nge).

25 A Hans Ryke heiðen her,
hielt (með) kölldu stryðe,
lietu christner lyf og fier,
landeð gótz og þryðe.

I. Rímur
eptir
Hallgrím

I. Rímur
eptir
Hallgrím

26 Af Sciutia Soldans son,
seggium varð að grande,
háðe strýð um heimdalls kvon,
hólða vo með brande.

27 Malpryant hiet millding grímur,
magnaðe villu Ránga,
christna meñ með kvöl og Rímur,
kugaðe bender spánga.

28 Rykeð tok með Rausnum þá,
Recka þrutu gæðe,
syðar verður sikling frá
sagt i þessu kvæðe.

29 Balant frægur beitte hiör,
banaðe heiðnum lyðe,
Hispania orku ör
að sier tók með (prýðe).

30 (C-)umbra velde (hilm-)er (hyr),
hlaut (með) frægð og sóma,
Salman kóngur dáða (dyr),
Drafnar þaktur líóma.

31 Vinsæll (þ)ótte vyser fróður,
veitte giafer meinge,
(eñ) i strýðe stiggur og óður,
stódst þá við hönum Eingen.

32 Hoskur giæter viðreks vyfs,
veifaðe hiörnum Rauða,
sigur hlaut i sóknum kyfs,
segge hió til dauða.

33 Firðum veitte fiarðar bál,
frægum meingið uñe,
kappa lyður kiærñ við stál,
kiesiu þiente Ruñe.

34 Eina meý er Amba hiet,
af Fracklande góða,
Dögling feste og dreinguñ liet,
Dyra veitslu bióða.

35 Flest að vilia filkir (þá),
fiell sem villde kiósa,

höllduð veitte hornalá,
og hraðar Eisu liósa.

36 Seima gierður siðug bar,
sóma Rausn af lyðe,
Greifa Dóttir vitur var,
vafið ment og pryðe.

37 Virðing stór og hefðen há,
hyru þiente vyfe,
uðe gramur auðar gná,
Eins og sínu lyfe.

38 Fædde sveinbarn fallda vör,
fram (þá) stunder lyða,
Sigurð nefnde sverða bör,
siklings þjóðen blyða.

39 Hilmer Rykur helga trú,
hiellt með vaska lyðe,
Eingið fanst á jggjar frú,
Öðling iafn að pryðe.

40 Drottning-tiggia (dyr) og svið,
digg með hegðan góða,
Óliett varð í añað sið,
Eikið báru glóða.

41 Grams í Ryke galldra norn,
greint er Ein sig hielde,
brögnum þótte bragða forn,
bist í sínu velde.

42 Stór ættuð var strákleg frú,
Styfeð skálka lykie,
alest hafðe auðar brú,
upp y Garða Rykie.

43 Öðlings frúr þá ólu börn,
oftt til heðar vitia,
sókt var snóteð galldra giörn,
greitt til þierra að vitia (*sic*).

44 Vereð hafðe vyða um lönd,
virðing Ecke dvynar,
fieck því óðum fallda strönd,
fie og leiptur Rynar.

45 Amba Drottning Ecke liet,
hið jlla sækia kvende,
þar af grímt um þagnar flet,
þíóstur völvu brende.

46 Gribbañ filtest grádug móð,
grím i sínu Rañe
buðlúngs heim til borgar óð,
bistur galldra svañe.

47 Rækalls þy af Reiðe brañ
Rañlega þúng að bragðe,
Drott(n)ing hyra filkiers fañ,
fóleð þañ veg sagðe.

48 Hagur þiñ og lyfsens lán,
leikur i stæðstuñ blóma,
að þier hverfur auðnu Rán,
sem Eiðer þynuñ sóma.

49 Kóngur þiñ skal kyfs af öñ
kalldañ hreppa dauða,
með virða sveituñ (va-)ls i hröñ
vegs þá Efne nauða.

50 Buðlúng Eingiñ byte sverð,
bardaga þó Reine,
það mun vöfðuñ giltre gierð,
gilfa verða að meine.

51 Son þiñ lyka sviftest brátt,
sætu lyfsens geinge,
mun á gálga heing(d)ur hátt,
harmureñ so þig streingi.

52 Gramsson sá þú geingur með,
girt af nauða kyfe,
synest fið með sviplegt gieð,
samt mun hañ hallda lyfe.

53 Óvirðter þú ylla mig,
auðnu sleppter þiñe,
sárleg skaltu sorgar stig,
siá af beiðne miñe.

54 Sorgande varð siklings frú,
syst má gleðiñar nióta,

þeingil sagðe þorna brú,
þessa Ræðu líóta.

55 Reiðen svall um sínu ból,
sorg nam briósteð þreingia,
þetta gríma galdra fól,
gilfe bauð að heingia.

56 Drottning fleck so digðug Ræðt,
við dreifer gullsens Rauða,
vort mun Ecki böleð bætt,
þó byðe norneð dauða.

57 Sætað biður sikling nú,
sæmder heñe að bióða,
ef böl vort villde bæta sú,
brigðlind bringa tróða.

58 Mællte Reiður milding þá,
mál sem heirðe þetta,
Ey má vondur ande sá,
ánauð míne lietta.

59 Frá vyser geingur ve(-ig-)a slóð,
völvu hitte skiaða,
se(-l-)i(-a) gulls a-)f sorgum (móð)
so t(-ók)en að Ræða.

60 Veita skillde virðing þier
vefian kólgu bryma,
Ef sitia vilder sviñ hiá mier,
um sængur legu tyma.

61 Ey kvaðst munde þiggia það,
þiósleg galdra friggia,
búen sagðest brátt i stað,
burt af höllu tiggia.

62 Þoo kvaðst nornen jlsku ör,
afttur fiña kvende,
þá sætað ætte sængur för,
syna frer hende.

63 Síðan skillde sviplegt fljóð,
við seliu mundar faña,
sást því döpur seima slóð,
sorg vill gleðena baña.

64 Sá kom dagur sagt er frá,
sóttar Drottning kiende,
óvart þangað öllum þá,
aftur norneñ vende.

65 Norneñ veitte þíonkan þá,
þyðre seliu tviña,
fædde sveinbarn falda gná,
filkirs artug kviña.

66 Sveineñ bar i siklings Rañ,
Seggia dróttēn nyta,
Ecki vilde öðling þañ
auguñ synuñ lyta.

67 Þesse syndest þroska stór,
þó ey dægilegur
nauða döckur nadda þór,
nockuð sómatregur.

68 Ecki villde öðling mætur,
auguñ völvu lyta,
sá hún aungvar sáttar bætur,
af sviñum geimer Ryta.

69 Þaa syna Endte sængur för,
Seliañ oturs giallda,
bióst hin gríma bauga vör
burt þaðan að hallda.

70 Burt þá vilde bragða forn,
af buðlungs Rañe gánga,
fañ að mále ferleg norn,
fryða seliu spánga.

71 Jlla spáðe eg um þiñ hag,
Eikiñ kraka sáða,
fæst það Ecki færst í lag,
forlög þessu Ráða.

72 Son þiñ ungar veiga vör,
virðing stæðstu byðe,
Eflaust verður alma bör,
ættar sinar pryðe.

73 Burtu vykur hreckia hrat,
sem höllduñ varð að meine,

dá væn eftter drottning sat,
og dillaðe unguð sveine.

74 Synu nafne siklings frú,
so nam Rádugh breita,
Ambales liet auðarbrú,
unga sveinið heita.

75 Þroska miken þesse hlaut,
þótte menta tregur,
fremda lytt af náme naut
nockuð skindelegur.

76 Sigurður fremd og sóma hlaut,
af siklings völdu meingie,[†]
luckað studde laufa gaut,
lyfs meðan Endtest geinge.

77 Afleið tyme ytuð sá,
iða greiner letra,
filkiers arfar fundust þá,
fið og tyu vetra.

78 Sveimar heim að sagna vör,
súða Dvalins karfe,
Gillings falla giöldeð spör,
af góma Rámu starfe.

END OF THE FIRST RIMA.

II. RÍMUR AF AMBÁLES EÐA AMLÓÐA EPTIR

(?) PÁL BJARNARSON: A.M. 521E. 4to.

Mansöngur.

RÓMUR máls um raddarsal
reiður í burtu vendi

hvörn eg alt að heyrnardal
hjeðan frá mjer sendi.

Þó mjer væri list sú ljent
ljóða kvörn að hræra,
orðasnild eða eddument
inn í þau að færa,

Þar frá gjörist mjer horfinn hugur ;
hjer um fátt eg ræði ;
hvorki er í mjer dáð nje dugur
að drýgja mæðar sæði.

Gefast mjer lítil gleðinnar faung
grúfi' eg í sorgar sæti,
hörmúng lífsins hörð og laung
hindrar alla kæti.

Líkama hreysið lamið og veikt
lystíng so frekt tærir
þó fær meira brjóstið beygt
bölið það hjartað særir.

Sá sem reynir soddan þrá
samlega veit hann fleira ;
hirði eg ekki að herma frá
hugraun þeirri meira.

Minn þó kæmist hugurinn heim
að hreyfa mæðar formi

fer mjer líkast fugli þeim
sem flýgur á móti stormi.

Enn þó hann í ákefð frekur
áfram vilji streyta
vindurinn hann úr hófi hrekur
so hvíldar þarf að neyta.

Haft hef eg oft í hugsun það,
þá hægði á stygðargeingi,
að ævintýrið upptelknað
öld í ljóðum feingi.

Eins má dæmin ill og góð
öld í nyt sjer færa ;
citthvað gott kann þegna þjóð
þeim af skynja og læra.

Leingi' eg ekki mansaungs mál
mitt að þessu sinni
því skal birla boðunar skál
og brögnum skeinkja á minni.

END OF MANSÖNGR.

Forðum kóngur ríki rjeð,
reindur að magt og sóma,
Cimbría, so skýri eg skeð,
skal það veldið róma.

Sagður kóngur *Salman* hjet,
sá var *Donreks* arfi ;
Spanía kóngrs sem lýði ljet
lúta í vopna starfi.

Sá fjekk kóngur sóma nægð
sínur á æsku aldri,
auðnan nóg og alskyns frægð
örva þjenti baldri.

Buðlúng átti bræður tvo,
báðir eldri voru,

II. Rímur
eptir Pál
Bjarnarson

Haukur og *Báland* hjetu so
herrarnir máttar stóru.

Þegar faðir þeirra frá
þessum heimi leiddist
Haukur Spaniam hlaut að fá
honum sá arfur greiddist.

Ekki leingi lifði hann
landinu því so hjeldi,
annar kóngur illur vann
undir sig það veldi.

Mildíng sá hjet *Málprgánt*
magtar stór með geiri,
tignaði þessi *Terúgánt*
og töfruð goðin fleiri.

Enn *Báland* annar bróðir þá
bragna stýrði meingi,
harla ríkur *Hispanía*
og hjelt það ríkið leingi.

Sálman kóngur kánn við rönd
Cumbria löndin fríðu ;
þessi góðu og litlu lönd
liggja á Vallands síðu.

Páfans trú og reglu ráð
ræsir trú og að hjeldi,
og öll þau lönd sem um er tjáð
utan *Spania-veldi*.

Olli þessu ilsku gramur
sem inn tók það með stríði,
enn *Sálman* kóngur sómasamur
sín hjelt lönd með þryði.

Vitur og tryggur, vænn og sterkur
var sá hirðir dádá,
góðgjarn, ljúfur, mildur og merkur
mönnum gott að ráða.

Sinn kónglegan hefðar hag
hjelt so meður snilli
að sitt færði lof í lag
landsins enda á milli.

Óvínnum sínum grimmur gramur
gjarn að beita vigri
hjelt sá jafnan filkir framur
frægð og mesta sigri.

Únga fjekk hann auðargná [únga, MS.
afbragð var sú fljóða,
kónga ættum fornum frá
af *Fracklandinu* gó a.

Hennar faðir var greifi gildur,
Geirmanus að nafni,
Sá hjet *Ambá* svanninn mildur
sæmdra kvenna jafni.

Kóngurinn unni reifa rein
ræktar stór í máta,
so að ekkert mátti mein
á móti henni láta.

Samfarirnar þeirra því
þótti hin mesta æra,
þeirra hvílu það skeði í
að þúng-búin varð kæra.

Sú kom tíð sem var til von
að vífið kóngi fæddi
frábæran og friðan son
fljóðið reifum klæddi.

Nefndi *Síгурð* níflúng ríkur
niðjann sinn hinn fríða;
þessi gjörðist þengli líkur
þegar að stundir líða.

Ari síðar yndishrein;
ástum kóns ei slefti,
lífs ávaxtar gæfugrein
gull-hlaðs eikin hrefti.

Þar í ríki þeingils var—
þó ei komin af flögðum—
völvan ein sem vísdóm bar
vönd í mörgum brögðum.

Sú var liddan lyndisstór
so lýðum þótti á ýki;

II. Rímur
eptir Pál
Bjarnarson

hennar ætt og fæðing fór
fram í *Gardaríki*.

Því við drottning, þess eg get,
þykkju fyltist dækja,
þá auðgrund fæddi ekki ljét
ilsku fljóðið sækja.

Nornin hafði norður um heim,
þá nauða sóttir mæddu,
höfðingskonum þjónað þei
þegar þær börnin fæddu.

Þykkju sinnar kaldan korg
með kýngju trú eg hún herði,
Sjer í kónsins breiða borg
bráða reisu gerði.

Hitti drottning heiftum skift
hún með þúngu bragði,
hvíla búin var hringa nift
við hana nornin sagði :

“Þú skalt vita,” völván kvað,
“veraldar magt og sóma
muntu hljóta að missa það
mætan heiður og blóma.”

“Þegar að buðlúng beitir vigur
og berst við heiðna lýði
missa skal hann mætan sigur
mestan heiður og prýði.

“Laus mun hann verða löndum frá
lífs í fári nauða ;
so mun og líka sonur þinn fá
sáran og harðan dauða.”

“Enn þann son sem fæðir frú
fífl skal öllum sýnast ;
með þeirri skrift skal þorna brú
þína um ævi pínast.”

“Haft hef eg oft hjá herrum náð
og haldin mesta ágæti,
aldrei var eg so illa smáð
sem af ukkar stærilæti.”

“Drambið mun og dreissið vest
dvína í fári nauða,
þjer skal sætan þykja best
þinn að kjósa dauða.”

Þá vífið forlög vita fjekk
sem völván á hana lagði,
hún frá henni grátin gekk
og gjörvalt kóngi sagði.

Stórlega reiddist ræsir þá
og ræðir við hirðmenn sína :
“völvunni skuluð þið vondri ná
með vestum dauða þína.”

“Bætt er ekki bólið að heldur,”
burðug drottning tjáði,
“meinum einginn veit hvað veldr
nema völván úr þeim ráði.”

“Við skulum láta’ hana vera oss hjá
og virðing nokkra hljóta,
so að vorum sorgum þá
sjáist ráð til bóta.”

Þeingill mælti þorns við ey :
“þú munt ráða verða,
enn aldrei mun það arma grey
auðnuna mína skerða.”

Drottning gekk, sú hrygðir hlaut
hilmirs út af ranni,
völvunnar til, því brátt á braut
búinn var stygðar svanni.

Drottning talar við dúka þöll :
“dýra vil eg þjer bjóða
veislu að þyggja í vorri höll,
vist og allan góða.”

“Þar til mitt er fóstrið fætt,
fárinu so það hnekki,”
á þann veg nornin þá fjekk rætt :
“þiggja mun eg það ekki.”

“Þín mun eg vitja,” völván kvað
vikin úr stygðar svíma,

“og yfir þjer sitja eftir það
um þinn sængur tíma.”

Skrafinu ljettu þanninn þær ;
þaðan nornin vendi ;
sú kom tíð að sjóla kær
sóttar drottning kendi.

Aftur kom þá auðar brú
öðru vísi í bragði,
og jóðsjúka filkirs frú
í fagra hvílu lagði.

Vitug sat yfir vella hlíf,
vífið sóttin mæddi,
sú var þjáníng sár og stríð,
sveinbarn eitt hún fæddi.

Yfrið stór enn ekki friður,
með ásán þeigi hvíta,
sýndist öllum sveinninn stríður
og svíplegur að líta.

Völvan þjenti þorna vör
til þarfar alt hún greiddi,
síðan að liðinni sængur för
sætu úr hvílu leiddi.

Gjörði fátt við gamla snót,
gramur orðum býta,
eingin sýndi ástar hót,
nje augum vildi líta.

Nornin því í bræði brann
og brjóstið af illum anda,
drottning slíkt til raunar rann
við ríkan stýrir landa.

Nafnið vildi nýtum svein
niðlúng ekkert greiða,
og so kærleiks aungva grein
af sjer láta leiða.

Þetta öllum þótti ófrægð,
það hvor öðrum sagði,
enn alla drottning ástar nægð
á úngan son sinn lagði.

Völvan dvaldi vífi hjá
vikurnar fjórar tvennar
umbun fjekk og æru há
eftir vilja hennar.

Síðan sig í burtu bjó
með bestu faung og færi ;
drottning vildi að þorngrund þó
þar enn leingur væri.

Á þann dag sem orðlof fjekk
á burt reisa skyldi,
í barnahúsið brúðurin gekk
beint og kveðja vildi.

Drottning hitti dregla rein,
dýr með ástar hendi,
upp tók þann hinn ýngra svein
og á brjóst sitt vendi.

Nornin mælti : “stúruð stilt,
á stóra manndygð þína
minnast væri mjer nú skylt
og mesta trygð að sýna.”

“Fyr aungvum hef eg so illa spáð
sem yður í minni bræði,
ekki verður því aftur náð
eru það lítil gæði.”

“Forlögunum öllum einn
eflaust hygg eg valda,
þó skal ekki þessi sveinn
þín í öllu gjalda.”

“Þú skalt gefa nýtum nafn
nærri þínu heiti,
því hann mun verða þokka jafn
þjer að nokkru leiti.”

“Lítt mun stoða lofunin tóm
ljúfum beitir sverða,
allrar sinnar ættar blóm
eflaust mun hann verða.”

Kónsins börn og kurtis frá
með kossi myntist viður ;

II. Rímur
eptir Pál
Bjarnarson

so var haldin seima brú
hún saldaði tárum niður.

Síðan burtu völván veik
vikin úr stygðar skugga,
þó sat eftir brúðurin bleik
barninu sínu að rugga.

Þúngum anda brúðurin bljes
af bölinu raunar efna ;
úngan son sinn *Ambáles*
auðþöll gjörði að nefna.

Þessir sveinar þaðan í frá
þroska gjörðust bráðir,
ólkir að öllu að sjá
örvaviðirnir tjáðir.

Sigurður var frægur og fríður,
framur í menta greinum,
lystugur og lyndis stríður,
og ljét sig ei fyrir neinum.

Enn *Ambáles* var öllum þrjótur,
og aungvum vildi hlýða,
og ásyndar yfrið ljótur
so ekkert mátti prýða.

Fætur stórar hafði og hendur
hans ei fanst þar jafni
af því var hann af öllum kendur
Amlóði að nafni.

Ára fjöldan áfram bar,
um annað ei sagnir letra,
tyggja synirnir töldust þar
tíu og átta vetra.

Líst mjer ekki ljóða kver
leingur saman að stíma,
stuðla málið stofnað þver,
stendur þanninn ríma.

END OF THE FIRST RIMA.

III. RÍMUR AF AMBALIS

KVEÐNAR AF

Læsing hlés, hvar laugir tveir †
með Lóðins prýddu sprundi ‡
úr § og mein || þar mundar þreir
marar reif ¶ hjá lindi.*

ILLUGL

FYRSTA RÍMA: FERSKEYTT.

Mansöngur.

- 1 Kjalars dælu knörinn má
kreika máls af strindi
Býleifs skafu unnar á
æstur beslu vindi.
- 2 Skuli eg mastra Týrs á tjörn
Týleiks hundi fleyta
Móðsognirs eg mér á börn
má til fulltings heita.
- 3 Norðri og Suðri nýráðs hró
Nikars snekkju leiði
fram úr hrófi þagnar þó
þunds að Ránar heiði.
- 4 Hlunnana Austri hafðu til,
Hléfreyr vörina ryðtu,
Draupnir ýttu á dverga hyl,
en Dvalinn mastrið bittu.

* þ. e. íss = i.

† tveir legir = ll.

‡ = ár = a.

§ = u.

|| = stunginn kaun = g.

¶ = læsing hlés = i; alt nafnið er því: *Illaugi = Illugi*.

III. Rímur
eptir Illuga
Helgason

- 5 Byrinn aukið Gjöll og Gjálp,
en gustur seglin . . . *
Galar ára gerðu í dálp,
en Glói austu að . . . *
- 6 Af leiru máls svo liðaður
Litars knör . . .
. *
- 7 Neins ei virðir Norðra lið
nú mitt boð útgefna,
þessir fyrst að þegja við
þá skal aðra nefna.
- 8 Brags að efna Bragi smíð
beindu af anda þínum,
æða Kvásirs iðan frið
yljaðu gómi mínum.
- 9 Standi álfar starblin(d)er
og styrki að kvæða lögum,
ásar og dísir alt eins sér
anni að hlynna brögum.
- 10 Lýður Herjans þræla þó
þögn mér gjaldi laka
Byleifs ferju Brokks á sjó
býst eg við að aka.
- 11 Lag til kvæða liðugt mér
ljóðanornir sendi ;
efnið fræða frá eg hér
fara nú að hendi.
- 12 Alt sem þankinn æskja má
eins á sjó og landi
sinn mér ljóða sannan hjá
sé nú dag eflandi.
- 13 Hjálpar ekki um bót á brag
að barma sér hjá þegnum,
því skal mönnum mæðar slag
miðla og sprundum gegnum.

* The MS. is here illegible.

- 14 Fyrir sjónir lýða sagan ein
sezt í hætti ljóða ;
þeim sem hljóða hverfi mein
og hugarins angrið móða.
- 15 Þó skáldin víða birti brátt
Boðnar lög fram k(n)úinn
*hef eg aldrei hennar þátt
heyrt í ljóð upp snúinn.*
- 16 Þó eg réttan rauna stig
ráfi í höllu vinda
af fræði sögunnar fýsir mig
forman óðs að mynda.
- 17 Sögunnar dæmi sannar það
sorg nær gistu lýðir,
hversu römmum rauna það
raknar úr um síðir.
- 18 Kvíða ekki hjálpar hér
hvað sem móti geingur ;
meyja söngur þanninn þver ;
þiggi hann faldaspeingur.
- 19 Sögunnar vitja byrjar beint,
beygðu að heyrnar ranninn,
faldasól, með hugvit hreint ;
hefur efnið þanninn.

END OF MANSÓNGR.

- 20 Donrek nefni eg dögling einn
drakons gæd[*dan síki*]
Spania stýrði hilmir hreinn
helztu kóna líki.
- 21 . . . milding mætr
með Cimbria réði,
rétt [*að lögunum gaf hann*] gætr,
grand svo aungvum skéði.

III. Rímur
eptir Illuga
Helgason

- 22 Efnis betri upplýsing
öldin hér svo fái,
hvar þau lönd um lygru hring
liggja þess hún gái :
- 23 Frá eg tvö hin fyrstu sé
Frakkalands nær gröndum
í suðvestast Európe
af öllum hennar löndum.
- 24 En land Cimbria, les eg bert,
liggur þessum fjærri :
Eystrasaltið vestanvert
við með eyjum smærri.
- 25 Sagt er Japhets sonur var
sá með Gómers nafni,
frón sem numdi fyrstur þar,
frægstu kónga jafni.
- 26 Eptir sig þar innan lands
ættstofn leifði fríðan ;
Gemeria af heiti hans
hauðrið nefndist síðan.
- 27 Fólks og tíma talan nær
tungna jókst með blandi
Cimbria hét Sviðriks mær
af sveitum þar búandi.
- 28 Í frá Gómer ættmenn hans
einir Cimbrar hétu
og nafn af sér til daga Dans
draga hauðrið létu.
- 29 Ættmann Gómers Óðins frú
einn þar við sig kendi,
Dan hét sá, en Danmörk nú
Dvalins nefnist kvendi.
- 30 Ríkti hann þar sem lofðung lands
og leifði orðróm fríðan ;
dregið nafn af heiti hans
hefir frónið síðan.
- 31 Tignast mektum Tvíblinds mær,
tignar stjórnnin hana,

- tignaðrar svo til vor nær
tignin hveðru Dana.
- 32 Þegar gerðist saga sú,
sem í ljóð hér færi,
í Spania ríki þeingils þrjú
þá hygg eg að væri.
- 33 Gylfi einn í Granadá
Gínars kvinnu réði,
í Arragonia annar þá
Ónars stýrði beði.
- 34 Í Kastilia vísir var
vel hvað hefst í minnum ;
Spania land við þeingil þar
þríhlutað vér finnum.
- 35 Voru ríki þeingils þrjú
það um langar stundir,
lofðung einn sem leingi nú
legið hafa undir.
- 36 En Cimbria þá, sýn ef er
sagan, vil eg hyggja,
væri eitt, það virðist mér
af veldum kónga þriggja.
- 37 Og hana á Spanskra lýða lóð
líta enn nú megi,
en Tartara Danmörk tæki' inn þjóð
trúað fæ eg eigi.
- 38 Vafinleiki veldur því
sá villir heita landa
þessum bo . . . í
Óðinn sögunnar blanda.
- 39 Til þess er sögu sk . . .
. . . og gaf út ferðum
flyt eg óð og fremst sem . . .
- 40 Donrik einvalds innist gramr
yfir Spania veldi ;
ræsir sá í rómu tamr
risa og blámenn feldi.

III. Rísmur
eptir Illuga
Helgason

- 41 Greifar bæði og barónar
 buðlung dýrum þjóna,
 hristu í mundum Högna skar,
 hans þegar messur tóna.
- 42 Mestur kappi milding var
 mekt og afl berandi,
 á gulli auðs og gnægð óspar
 gjöfum þjóð sæmandi.
- 43 Vitugr, hægur var og blöðr
 virðum sátta þjóðandi,
 grimmr, óvægur, geysiströðr
 gotnum mótpægjandi.
- 44 Summu stóra stillir af
 strjálum rauðum fjarðar
 fátækum sá gylfi gaf
 gautum linna jarðar.
- 45 Silvia hét fremda fjáð
 fylkis ektakvinna ;
 kóngsins studdi ríkdóms ráð
 ristin gulls hin svinna.
- 46 Angurs rauna mýkti móð
 mengrund dáð eflandi ;
 Hauks var gylfa hringþöll jóð
 Holsetu af landi.
- 47 Sjóli átti syni þrjá
 við sævar loga gefni ;
 prýddi afl og auðna þá ;
 ýta svo eg nefni.
- 48 Salmon bæði og Haukur hægr
 Héðins mey við undu,
 Bálant hristi brandinn frægr,
 nær byljir Flárs á dundu.
- 49 Söguna þegar svo fram á
 segist vera geingið
 arfar höfðu þeingils þá
 þroska og aldur feingið.
- 50 Ellihniginn kraminn kór
 kóng á Spönsku láði

- sáran dauða af sóttarför
síðan hreppa náði.
- 51 Fjörðráðs gyðju ílt við am
andar banns sá kendi,
Hallinskíða gyldan gram
geymir síðan kvendi.
- 52 Döglings arfar ríkis ráð,
reifðir snildum, jóku
skiptust þeim með skötnum láð,
skýrir kongdóm tóku.
- 53 Spania hlotnast Hauki vann
hilmis eptir dauða ;
með seggjum friðinn semur hann,
en sóaði efling nauða. /
- 54 Hispaniam, birt er beint,
Bálant hreppa náði,
en Cimbria fær sagan greint
Salmon kóngur þjáði.
- 55 Jötna gladdi málið mál
mála gemlis njóta,
runnar létu stála stál
stála sæva brjóta.
- 56 Donriks arfi Haukur hel
heiðnum fyrir tiggja
fleins við starf, þó færi ei vel,
frægur varð að þiggja.
- 57 Af Skidia ættaðan
innir fræðið sjóla,
sem fylkis drýgja fjörrán vann
fyrir í járnaskóla.
- 58 Malprýgant hét sjóli sá,
sem að fella náði
hara dýran fjörvi frá,
en firða landsins þjáði.
- 59 Hilmir þvínagar harðráður
hólða villu megna,
álma þingi ótrauður
opt þó hefði að gegna.

III. Rímur
eptir Illuga
Helgason

- 60 Spania fólk til heiðni hart
hnepti og þrældóm stríðan
fylkir sá með fólsku djarft,
fróni stýrði síðan.
- 61 Bálant skýrum óðar orð
ætti frá að greina,
hrestin gæddi hjórs við morð
horskan bendir fleina.
- 62 Ríki stýrði sínu sá
saddur heiðri klárum ;
seggjum lands þar Sjóli hjá
sældaði Freyju tárur.
- 63 Í hildar stormi sízta sátt
sýndi hann óvinum
sjóli var með sinnið kátt
sæmd bjóðandi hinum.
- 64 Sínu ríki Cimbria
Salmon kongur stýrði,
blámenn lægði og burgeisa
brands, þegar skúrum ýrði.
- 65 Hárs í byljum reyndi rönd
runnur drakons bóla ;
mistu gotnar auð og önd
ört fyrir vopnum sjóla.
- 66 Hvar sem vakti Héðins mey
hilmir ríkmannligur
fyrða hrakti fleins við gey,
fékk því jafnan sigur.
- 67 Málmarunni megnfrástum
margir vildu þjóna ;
höldar unnu hugástum
hjóðir dýrra fróna.
- 68 Fríða meyu lofðung lands,
ljóma Hárs sá beitir,
frægur ekta fékk til bands ;
fljóðið Amba heitir.
- 69 Gæfan sjóla gekk í vil,
girð(um) ektabandi ;

- greifadóttir baugs var bil
af Borgundialandi.
- 70 Germanus hét faðir fjóðs
fremd og hreysti vafinn ;
þá var runnur funa flóðs
fjörðs í banni kafinn.
- 71 Sjálfur unni seima gná
sikling vafinn dáðum ;
lýða meingi lands í krá
laut að hennar ráðum.
- 72 Spök í geði, vinsæl var
vefjan frænings reita ;
vizku nægð og blóma bar
bauga lofnin teita.
- 73 Sú í mörgu dýrleg drós
döglings bætti efni ;
hvíluverkin lofðungs ljós
líttast baugs á gefni.
- 74 Á tíma réttum seima sól,
sorgar leyst frá böndum,
sjóla fagurt sveinbarn ól,
sízt með efnum vöndum.
- 75 Lofðung dýrum laukahlíð
lætur sveininn færa ;
Sigurð nefndi þjóðin þýð
þeingils arfann skæra.
- 76 Kristna trú fékk sjóli sett
svinnu að rækja meingi ;
páfans fylgdi reglum rétt
ræsir vel og leingi.
- 77 Skjöldung djarfi skríms svar
skeinkti randa þundum ;
fylkis arfa fóstur var
feingið vanda bundnum.
- 78 Eptir það varð öðlings fjóð
aptur barnshafandi ;
völva ein, er magnar móð,
mildings bjó í landi.

III. Rímur
eptir Illuga
Helgason

- 79 Af meiri ættum menskra norn
mundi komin vera,
býsna skyn á brögðin forn
bar með lundu þvera.
- 80 Grimm í æði, siðug sízt,
seiddi ærsl að mönnum ;
ótta meingi vakti víst
og veifaði galdra hrönnum.
- 81 Súkans friðla á galdra gjörn
gisting fékk sér valið,
þar herra-manna höfðu börn
horskar kvinnur alið.
- 82 Víða sú í virðing höfð
var á Norðurlöndum ;
illum spám af kyngi kröfð
kastaði máls úr gröndum.
- 83 Yrpan glæpa sveipuð súð
santtalað er væri
niflungs þar í neðstu búð
nettasta verkfæri.
- 84 Við karlinn gamla kyrtla laut
koma vel sér gætti,
ráð og efni þann nær þraut
þá hún strax úr bætti.
- 85 Um forlög barna fleipra mart
fýtons hennar kraptur
gerði, en auð og gullið bjart
að gjöfum þáði hún aptur.
- 86 Fyrri þegar fæddist snar
fylkis arfinn gildi
ekki kölluð völvan var
veigs að þjóna hildi.
- 87 Feikna bræði fyllast réð
fálan galdra rúna,
svo fjölkyngi mestu með
magnar fólsku búna.
- 88 Rétt af inni róms þinga
ritin galdra nærði,

- svipljót versins særinga
sjóla á hendur færði.
- 89 Þegar téðan tíma fljóðs
tiggja á var liðið
getur fitin galdra skjóðs
grams til borgar riðið.
- 90 Kveitan vestra konstra hams
kemur sízt þá varði,
þegar dvaldi drottning grams
í dýrum eplagarði.
- 91 Hún þar finnur hilmis sprund
hrekkjafull nam róma :
Leikur nú þín lífsins stund
ljóst í mestum blóma.
- 92 Lífsins þessa lán gjörvalt
og lukku efling hreina
þú skalt missa þetta alt,
þitt nema fjörið eina.
- 93 Þinn mun kongur fleins við fár
falla í eli randa ;
dapur ört fær dauðinn sár
döglings fjöri granda.
- 94 Óvinir munu yndis kárn
auka hirðir fróna
buðlung eingin bíti járn
beint við hildar sóna.
- 95 Hygg eg lukkan hilmir greið
héðan (af) traðla styðji,
herfilegan hér með deyd
hreppir ykkar niðji.
- 96 Alla kæti útrýmer
aðþreingjandi nauðin,
lífi betra þá skal þér
þykja sjálfur dauðinn.
- 97 Fífl skal öllum sýnast sá
sonur með þú geingur,
af honum svo ei þinn má
eyðast hrygðarstreingur.

III. Rímur
eptir Illuga
Helgason

- 98 Fyrri aldrei fils um láð
fátækum né ríkum
mundi eg vera af mönnum smáð
mínum eða (yðar) líkum
- 99 Þanninn lætur konstra kát
kallsi verstu linna ;
fyrsta lasinn Fjölnis bát
foldu sel eg tvinna.
- 100 Byrðing móðan Báleiks hyl,
burt er sagna gróðinn,
virði góða valin til
vísis loga slóðin.
- 101 Ræðusmíðið ljóma lind
lægis niður brotni,
mæðu kvíðir góma grind,
greina kliður þrotni.

END OF THE FIRST RIMA

ÖNNUR RÍMA : AFHENT.

Mansöngur.

- 1 Dvalir læt eg húna hauk í hyrjar vindi
setjast fram af sagna strindi.
- 2 Liðið suðra vantar víst að velja leiði,
kenni eg þessa kráks um heiði.
- 3 Mart á brestur, bifurs ferju bilað hróið,
ei því verður áfram róið.
- 4 Brákast reiði, bönd frá súðum brotin falla,
Fjöltnis skeiðin flýtur valla.
- 5 Frekari nauðsyn fær mér störf þau fast á stríða
heldur en bifurs bát að smíða.
- 6 Frost með hríðum, hreifing storma og hlaupin jaka
hamla því að hreifist staka.
- 7 Heims til láta svo er sem mig svipti stundum,
mér það hamlar geðs í grundum.
- 8 Af minstum skamti með ólátum menn fram ana
eptir heimsins vondum vana.
- 9 Minstur hluti mannkyns er þar má til dreyma,
sem munn og hendur gá að geyma.
- 10 Baktal auka, banna, ljúga, brígsla, ragna
og annara hrösun yfir fagna.
- 11 Frömdu margir formæling og fyrnsku ljóta,
fylltir lundu heiptar hóta.
- 12 Þó að halli þessu nú hjá þundum skjalda
manndygðin því má ei valda.
- 13 Mörgum frá því mestan part eg meina hnekki
að gera ilt, þeir geta ekki.
- 14 Sönglið galdra sjálft bevisar sögu stefið
illa raun hvað getur gefið.

III. Rímur
eptir Illuga
Helgason

III. Rímur
eptir Illuga
Helgason

- 15 Máske hafi á bikar bergt í bragði köldum
annara jeg af ilskuvöldum.
16 Mætti af stáli munnur gjör sá meinti öllum
brydda heims á glæpa göllum.
17 Ágirndin, sem hverjum hrekk fær hærra geingið
heit af dygð nú hefir feingið.

.*

END OF MANSÖNGR.

- 18 Alaganna yrpan skilst við öðlings kvendi,
en beðja kongs til borgar vendi.
19 Tækilegum tíma á með trygða gildi,
nær fylkirs kvinna fæða skyldi,
20 Góðsemd vafið gylfa fljóð með geði svinnu
sækja lét þá konstra kvinnu.
21 Í dýra sæng þá drottning lagði dríllan rúna;
fljóðið sveinbarn fæddi núna.
22 Vífin furðar vöxt á ungum vísis arfa
hörunds með ófriðum farfa.
23 Broddhærðs var með blökkumanna bragði kynsins
yfrlitur unga prinsins.
24 Augna var hans yfirbragð þó flitshreina
dægilegt sem djásn gimsteina.
25 Beðjan hara buðlung svinnum barnið sendi;
ræsir mestrar reiði kendi.
26 Nær sjóli lítur sveininn á í sinnu hlífum
fylvist hann af forsi strífum.
27 Ekkert nafn vill ungum sveini öðling veita
haldinn sorg um hyggju reita.
28 Augva heldur svinnum sæmd vill sveini tæra,
barnið skipar burt að færa.
29 Kvinnu þá, sem konstraversum kunni býta,
vísir augum vill ei líta.
30 Hilmis drottning hér af gisti hryggðar æði,
til sjóla völván safnar bræði.

Deest unum folium. The catchword is "sinn."

- 31 Vefju dýrri völván þénti vastar bríma
og leiddi af sæng á settum tíma.
- 32 Dýran sóma drottning sjóla drillu valdi,
þrjá mánuði þar hún dvaldi.
- 33 Hilmis drottning hana út með heiðri leiddi
[Rín]ar ljósa gnægtir greiddi.
- 34 Völván . . . aptur vinskáp sýndi
hana við svo hatri týndi.
- 35 Beint þann dag sem burtu norn sig búa skyldi
fylking drottning finna vildi.
- 36 Með sinnis kælu sjóla til í salinn barna
reikar snótin rúnagjarna.
- 37 Barnið yngra buðlungs fljóð þar brjóst á lagði ;
hana við svo völván sagði :
- 38 Þér eg einni afreiðzt hef með illspá sagna,
orðin vel sem ekki þagna.
- 39 Mögulega má ei bætast meinið kalda,
fast því settu forlög valda.
- 40 Máttugur sá einn sem er því öllu ráða
æðstra kann með efling dáða.
- 41 Skylt mér væri þó á þig með þægð að minnast
og á trygðir fús að finnast.
- 42 Þessi sonur þinn, hvern fæddan þú nú hefur,
þér í raunum gleði gefur.
- 43 Hvað sem nú um hilmirs niðja helzt og meinast
annað síðar sveit mun reynast.
- 44 Sinnar ættar sómi bestur sá mun verða
og óvinanna orku skerða.
- 45 Þér og móður þínum föður þundur fleina
líkjast mun, það lýðir reyna.
- 46 Af þínu nafni hals sé heit að hálfu dregið ;
þar af bregða ekki eigið.
- 47 Tillögur þó mínar minst hann megi stoða,
honum frið og heill eg boða.
- 48 Konstra vítið kvinnu grams nam kveðjur vanda
hrygðum spent í hyrjar anda.

III. Rímur
eptir Illuga
Helgason

III. Rímur
eptir Illuga
Helgason

- 49 Hilmirs drottning heilla það og hennar kundi,
grátandi svo gekk frá sprundi.
50 Ambalis var siklings son af sjóla sprundi
nefndur, við sá nauðir undi.
51 Þeygi * líkir þeingils arfar þóttust mönnum
í lista nægð og sóma sönnun.
52 Sigurður prýði sonar bar með sóma skýran,
menta nægtir huldu híran.
53 Geðstrangur og vinsæll var sá vísdóm unni,
hrósuðu flestir hjálma runni.
54 Ambalis var ólíkur að öllu honum,
ræmdur lítt hjá karli og konum.
55 [Óge]ðslegur, öllum þrjózkur öðlings niður,
flestum [mönnum] féll því miður.
56 Gotna eingin ræktust [ráð á ræsi]s kundi,
sem góðs til honum gagna mundi.
57 Mildings kundur mjög útlíma mundi þrekinn
flest æfandi fíflabrekin.
58 Nafni breyta náðu menn á nadda þundi,
gylfa er mælt það geðjast mundi.
59 Hilmir jafnt og hirdin snjalla hrannar glóða,
þundinn kallar þann Amlóða.
60 Eykst svo tíðin Ambalis varð ára níu,
vitnast Sigurðr vetra tíu.
61 Fyrst um sinn eg frá þeim Dvalins ferju beiti;
fleiri menn upp fræðir leiti.
62 Soldan nefnist sikling gæddur sævar ljóma,
Scidia stýrði sviptur sóma.
63 Milding þessi Macons dýrkun mesta framdi
goðanna sig á göfgun tamdi.
64 Átti þessi arfa þrjá við eisu fjarðar
gefni, alla hetjur harðar.
65 Hét hinn elzti hentur næsta hjörs í starfi
Thamerlaus tiggja arfi.
66 Malpríant var niðlungs niðji nefndur annar,
fleins í hriðum bót sem bannar.

* þeiged, MS.

IV. AMBÁLES RÍMUR SALMANSSONAR, ORTAR
AF ÞORVALDI SIGMUNDARSYNI:

ISL. LANDSBÓKASAFN 72. 4to.

II. Ríma.

ÞENN vil Vindólfs ara kló
ýta fram á Boðnar-sjó
hverninn sem mér vegna vill
viðrinn fars er mjög lítill.

Á háttum rímna eg hef ei skil,
Hjarandi mér drakk ei til,
þegar honum Gunnlöð gaf
góða drykkinn kerinu af.

Stóru skáldin virtu vel
Valgauts metið hyggju þel,
Boðnar þegar veitti vín
vestur fengið gestum sín.

Hlæja þessir helzt að mér,
hróðrar þegar iðka kver,
vitrir svo sem von er á,
varla kann eg þetta lá.

Annar hópur ýta hér,
eina stund þó hlýði mér,
lastar fast mitt ljóðaspil,
lesið fram af raddar-hyl.

IV. Rímur
eptir þor-
vald Sig-
mundarson

Þriðju hlýða efnið á,
ef ella skilið meining fá,
um hróðrinn ekki hirða par,
hverninn sem að kveðið var.

Fjórði manna flokkur hér
forvitnast um mæðar-kver,
Eddu-greinum hælir heitt
og hugsar ekki um efnið neitt.

Hópinn fimta hef eg séð
sem hirðir ekki örgum með
ljóða-söfn að lýta frí,
lasta þá sem kveikja á því.

Sjötti skilur ekki orð
Eddu-greina máls um storð,
en ef kent er ekki par,
alúðlega það lofar.

A sjöundu eg hef séð
óbærilegt reiðigeð,
hreyfi nokkur halur snar
hróðri sér til skemtunar.

Hafa þeir í hyggju snart,
hann muni kveðit nógu mart,
ef þeir heyra eitthvað það,
ei sem koma skilning að.

Í veröldinni vandlifað
virðum er í hverjum stað,
sumir brugga sorgar-dans,
sem þó látast vinir manns.

Þeirra búin glæpa-gjörð,
galdra samt í nauðum hörð,
nornin sem eg nefndi fyr
nógan gjörði rauna-styr.

En þó drottning allt fyr það
illu flagði náðar það,
þegnum skjöldung skipa réð (*beiða* hdr.)
skyldi' hún deyja þíslum með.

Mansöngs rénar þáttur þver,
því að sagan eptir fer,
á hana gengur ekki þar,
efnið hefst svo rímunnar.

END OF MANSÖNGR.

Þraut mig áðan Þundar-vín,
þar sem völván motrar-lín
sæng af leiddi svo með kurt,
síðan vildi halda á burt.

Drottning henni góðar gaf
gersemar ag jötna-skraf,
í mánuði þó hún þrjá
þorna dvaldist eyju hjá.

Daginn þann sem burtu bjóst
barnið vildi kveðja ljóst,
hafði drottning hugar-þrá,
hélt þeim unga sveini á.

“Engum hef eg utan þér
ofreið orðið,” nornin tér,
“illa fyrir yður spád,
engin get þó séð til ráð.

Forlög gjöra þjáning þér,
þína manndygð skyldugt er
mér að virða og minnast á,
mikla dygð eg fann þér hjá.”

Ei þín gjalda að öllu skal
yðar sonur kóngrs á sal,
sinnar ættar sómi hann
Sannlegana verða kann.

IV. Rímur
eptir Þor-
vald Sig-
mundarson

IV. Rímur
eptir þor-
vald Sig-
mundarson

Gef þú honum göfugt nafn,
get eg hann munu seðja hrafn,
eptir þínu auðar-brú
á hann nefnast heiti nú.

Lítið stoðar lofan mín ;
lofðungs son og hringa-lín
kveðja síðan völvann
og veg svo (v. vísis) burt af salnum rann.

Öðlings son hét Ambales
engum líkur sitt með vés,
ólust synir öðlings þar
upp með frægð sem líklegt var.

Sigurðr fríður vaskur var,
vel geðaður, orku-snar,
framur mjög og frægðar-gjarn,
frábærasta kóngabarn.

Ambales á allan veg
ósélegur þótti mjeg,
nokkuð gott ei nema vill
né neinum hlýða skapmikill.

Útlímastór yfrið var,
engum manni líktist þar,
Amlóði því örva-grér
af öllum lýðum nefndur er.

Fengið hafði átta ár
öðlings sonur lyndis þrár,
en Sigurður tíu til,
til nú enn þá genguz vel.

Soldán nefni eg öðling einn
-átrúnaður þeygi hreinn-
sagt er átti sonu þrjá,
sem að ríkti' í Skyþjá.

V. RÍMUR AF ÞEIM NAFNFRÆGA KONUNGI
YFIR VALLANDI AMBALES SALMAÑS SYNI:

ORDTAR AF A Þ LAGAFELLI E J MIKLA S HOLTSHREPP.

I. FYRSTA RÍMA : FERSKEYTT.

- 1 A SA hara horna lá
hagyrks fram á borðum
bendir hjara baugs og ná
bjóðist nú sem forðum.
- 2 Vantar mig, þó bjóði brátt,
bjórinn Óðins megna,
hugsa eg þá í aðra átt
öðru starfi gegna.
- 3 Fornjóts anna flóða hjört
fram á láðið bylgja
setja skal, ef andinn ört
yrpu vildi fylgja.
- 4 Sízt er þó til ferða fær
Fjalars ranga jórinn,
hjá mér einginn halur rær,
háreistur er sjórinn.
- 5 Stýrið vantar vizkunnar,
vænt er seglið þeygi,
aungvar feimast árarnar
á því leku fleyi.
- 6 Saumslitin og brotin borð
bundin klampar (?) * saman,

* Illegible.

- að fara á þessu þangs á storð
þyki mér ekki gaman.
- 7 Einn eg rölti samt á sjó,
sízt mun annað hlíta,
alt vantandi árakló
eingir vilja nýta.
- 8 Fyrst að eingan mentamann
mér þénandi fæ eg,
heilög ráði hamingjan(n)
hvort að landi næ eg.
- 9 Kóngur sá, er kendi mér
krappa filnum stýra,
heim að landi hjálpir tér,
hættarnar mun rýra.
- 10 Mér fyrst kendi mentirnar,
mér þó bili hugir,
mér ei granda mæðurnar,
mér hans andi dugir.
- 11 Hátt lof greiðist hilmir þeim
heims á breiðu völlum,
lífgar, deydíir, léнар seim
laufa meiðum öllum.

END OF MANSÖNGR.

- 12 Æfðan frækleik um eg get
í Spanía landi
dögling þann, er Donrek hét
dr(e)ifði japa sandi.
- 13 [Hann] Spanía hauðri réð,
historíur spjalla
að Kimbría átti með
öðling fri af galla.
- 14 Eylöndum og meingi með
milding stýrði frægur,
þar til honum þjóna réð
þegna ótal sægur.
- 15 Skráð er, margir skattkóngar
skjöldung þentu fríðum,

- hraustir jarlar, hertogar
hratt með fleiri lýðum.
- 16 Vörðu þessir vísir með
valin lönd og ríki
hreysti mest var honum léð
hvergi fanst hans líki.
- 17 Ráðugur og vitur var
vísir gjafa mildur,
lýð fátækan forsorgar,
fyrðum hjálpar gildur.
- 18 Setina drotning döglinga er
dúðuð linna sandi
hilmirs fræga Hauksdóttir
Holsetu frá landi.
- 19 Þessa drotning þæga fá
þótti kostur happa ;
áttu hjónin arfa þrjá,
alla mestu kappa.
- 20 Haukur, Bálant hétu tveir,
hraustur Salman líka,
hilmirs arfar hófu geir,
hvergi fann öld slíka.
- 21 Þegar andast dögling dýr
dögum saddur þægur
Spanía erfði Haukur hýr,
hilmir gerðist frægur.
- 22 Hispanía buðlungs bur
Bálant fékk að erfðum,
skýr þar gerðist skjöldungur,
skatna stýrði mergðum.
- 23 Í Kimbría kynt er varð
kongur Salman fjáði,
smálönd mörg og eyja arð
eptir föður þáði.
- 24 Haukur bróðir hans með prýði,
hver eð Spanía réði,
feigur hari féll í stríði
úrtur auð og gleði.

- 25 Halur sá, er hann deyddi
heiðingi var mesti,
fólk af kristni kúgaði,
kongur gerðist vesti.
- 26 Malþríant hét öðling æfur
ættaður frá Skitía
seinna viður söguna kræfur
sviður kemur tíja.
- 27 Buðlungs arfa Bálant þann
birtir um í sögum,
stýrði Hispanía hann
helju fram að dögum.
- 28 Salman kongur situr að
sínu ríki fríðu,
vitrir segja virðar það
Vallands austursíðu.
- 29 Hreystimaður mesti var
mikið stórhugaður
fylkir glaður fríðleik bar
fyrðum velþokkaður.
- 30 Ef að reiddist dögling dýr
dróttum óhreppandi
var hann þeim, en vinum hyr
vel og þá gleðjandi.
- 31 Stjórnсамur og þægur þar
þeingill meður sóma
elskaður af öllum var
ullum jötna dóma.
- 32 Greifadóttir drotning þæg
döglings af . . .*
Burgundía fríð og fræg
Frakka burt úr landi.
- 33 Kongs af ættum vífið var,
vaðin japa slóða
Amba hét, sem ástírnar
öðling sýndi fróða.

* Words omitted in MS.

- 34 Milding unni menja rein
meður ástar hita
svo að hennar mátti mein
mæta (!) einginn vita.
- 35 Herra sínum hlýðin var
hlökkinn elda Rínar
skynsöm dýra dygðirnar
drottning æfði sínar.
- 36 Bæta gerði rasis ráð
rörust foldin spennu,
ýtar feingu allir tjáð,
afbragð væri kvenna.
- 37 Yndislega buðlungs blíð
beðjan ólétt verður,
sveinbarn eptir talda tíð
tvinna fæddi gerður.
- 38 Skjöldungs arfi skírður var,
skapaður dáfallega,
sá fékk heiti Sigurðar
sifja hlynur trega.
- 39 Svaf hjá fylkir fríð á kinn
Fofnis bóla gerður
þar til ólétt annað sinn
öðlings frúin verður.
- 40 Valva nokkur djörf, ódæl,
dvaldist þar á láði,
öllu meingi óvinsæl
ýtum forlög spáði.
- 41 Forn í skapi flegðan var,
fór um löndin víða,
og hjá kóngum alstaðar
upphefð þáði fríða.
- 41 Úr Garðaríki gríður var
getin af háum ættum,
stolt og heiptug brögðin bar
búin orma gættum.
- 43 Jóð þá fæddu frúr um heim
fylkira og jalla

- valvan þessi var hjá þeim
vitur forlög spjalla.
- 44 Salmans frú í fyrra sinn
fæða þegar náði
var ei boðið völvu inn,
við það reiðast gáði.
- 45 Forsmáð þóttist vera vís
valva stríð í lundu,
hefndir spinna heiptug kýs
hilmirs tvinna grundu.
- 46 Þegar aptur þeingils kvinna
þunguð varð í náðum
valvan gerði vífið finna
víst að fjandans ráðum.
- 47 Í lystigarði ljúfust var
lofðungs frú í gleði;
valvan hana hitti þar,
heiptug þanninn téði:
- 48 Lukka þín og líffeg æfi
lízt mér nú í blóma,
menja ströndu mest þó hæfi
missa þennan sóma.
- 49 Óvinonum umsetin
eg þess bið og segi:
drepinn verði vísir þinn,
vopnin bíta þeygi.
- 50 Þér um spái þinn arfann
þær um sömu tíðir
smánarlegust helja hann
hremmi burt frá lýði.
- 51 Þegar soddan þjáning sker
þig við nauða kífið
dauðinn verður þægri þér
þá en mæta lífið.
- 52 Í lífi þínu ljótan hal,
læt eg það við klínast
þegar vex upp virðum skal
versta fíflíð sýnast.

- 53 Fyrri var eg forsmáð ei,
þó færi um löndin víða ;
hljótið þið nú Hárs á mey
hefndir þess að bíða.
- 54 Þrambið ykkar dofni nú,
drjóla beðja ræddi ;
burtu vendi síðan sú ;
sorgin drottning mæddi.
- 55 Hitti gram, og harma ber,
hrakspárnar um getur ;
reiður skipa fylkir fer
að fanga völvu tetur.
- 56 Smánarlegum dauða drós
deyja skal, hann téði ;
öðling reiðum aptur ljós
anza drottning réði :
- 57 Batnar ráðið, þeingill, þey
þó að látir deyða
fólsku trylda falda ey,
fæst ei græðing neyða.
- 58 Valvan ráð við sorgum sér,
sagði drottning fríða.
illum fjanda, öðling tér,
einginn skyldi hlýða.
- 59 Aptur brúður anzar glatt
öðling reiðum þjóða :
við skulum finna hana hratt,
henni sæmdir bjóða.
- 60 Veizlu þiggja biðjum brátt
brúði dygða snauða,
þá mun brögðótt baugagátt
bætur gera nauða.
- 61 Anzar vífi upp á það
öðling reiður sveita,
Satan beiddi sinn í stað
sætu lotning veita.
- 62 Drottning síðan drillu fann
döpur mjög af trega,

- en við hana sig með sann
sýndi þó blíðlega.
- 63 Bæta vil eg buðlungs tér
beðjan þá við hina
alt, er gerði þykkju þér,
þægða-frú og vína.
- 64 Vinsemdir og veizlu með
völvu bauð að þiggja,
hennar svo að hressist geð
heim í stað hjá tiggja.
- 65 Sittu þar í sæmd hjá mér,
sætan hatri sleppi,
þar til fóstrið fæði hér,
fögnuð svo eg hreppi.
- 66 Aptur sprundi anza vann
illmælanna vífið :
soddan þiggja sízt eg kann,
seint þitt græðist kífði.
- 67 Þegar jóðið fæðir fin
foldin orma skrefa,
ósókt kem eg þá til þín,
þarftu slíkt ei efa.
- 68 Skildu vitur vífin að,
valvan burtu geingur ;
drottning fór í döglings stað,
döpur var ei leingur.
- 69 Meðgaungunnar talda tíð
tiggja frúar þrýtur,
var þá komin valvan blíð,
vífið fögnuð hlýtur.
- 70 Þá við drottning sýndi sig
sæmilega blíða,
aðhlynningu ástúðlig
auðgrund veitti þýða.
- 71 Sveinbarn fæddi falda hlið
fagurt sízt að líta,
hörund svart, en hárin stríð
hlyn á litlum rýta.*

* i.e., ríta.

- 72 Ásýnd hafði illa mjeg
arfinn frúar svarni,
augun voru óhýrleg
í því ljóta barni.
- 73 Drottning lætur, dygð er ann,
dögling sveininn færa,
svo að fagni sjálfur hann
sínu jóði kæra.
- 74 Þegar barnið ljóta leit
lézt hann reiður vera,
sjóli skipar svör með heit
sveininn út að bera.
- 75 Ekkert nafn gaf öðling víst
ungum viði ríta,
en þó vildi allra sízt
augum völu líta.
- 76 Valvan þá um rænu rið
reiði þunga kendi ;
af því hrepti sorga sið
siklings ektakvendi.
- 77 Valvan þjónar vífi trú
vel sem þörfin beiðir
þar til að hún fylkirs frú
fríða sæng af leiðir.
- 78 Drottning býður dregla brú
dvelja hjá sér skyldi
svo leingi með sæmd og trú
sjálf er kjósa vildi.
- 79 Þetta sízt eg þiggja má,
þá nam valva svara ;
beið þó mánuð brúði hjá,
burt svo vildi fara.
- 80 Ferskeytt leiðast leingri mér
ljóð ; þó neyðir þíni
örva meiðum aðra hér
Austra skeið eg sýni.

II. ÖNNUR RÍMA : BRAGSNEITT.

- 1 Þrjóta náði þundar vín um þykkju kóra,
þegar vildi valvan fara
við að skilja brúði hara.
- 2 Brjóstlagt hafði barnið unga buðlungs kvinna;
valvan hrygðist vizkusanna,
við þá ræðir dygðasvanna.
- 3 Eingum hef eg ofreiðzt manni utan saka,
nema þér mín foldin fíka,
fólscan þá mig trylti ríka.
- 4 Spáð hef illu þorngrund þér, ei þarf að neita,
má þó ekki bölið bæta,
brúði fyrst eg náði græta.
- 5 Forlögonum fyrða ræður frægsti hari,
ekki neitt eg að því geri,
angur þó mitt sinnið beri.
- 6 Skylt að minnast mér er þó á manndygð hreina
mér sem gerði mesta sýna
móðu glossa hlökkinn fína.
- 7 Sonur þessi svarti þinn með sinnið trylda
ekki skal að öllu gjalda
illra föðurs hefndar valda.
- 8 Sinnar ættar sómi verður sendir fleina,
honum gef þitt heitið fína,
hann mun líkjast ætt í þína.
- 9 Hvað eg segi hrína skal á hlyni branda;
vil eg, tjáði vefjan linda,
við þig, drottning, trygðir binda.
- 10 Gersemar og gullið bjarta gaf þá henni
vizku prýdda vísirs kvinna,
valvan gáði þakkir inna.
- 11 Kysti barn og frúna fríða fríuð vanda;
brátt svo náði burtu venda
búin skarti valvan kenda.

- 12 Mildings frúin mædd þar eptir mása náði;
forlög sín hún syrgja réði,
sára neyð því þar í geði.
- 13 Svanninn mætur síðan lætur sveininn skíra,
Ambales þá ýtar heyra
ungur nefnist viður geira.
- 14 Ólust báðir upp með virðing arfar sjóla,
ólkir þó, allir tala,
ullar væri nöðru bala.
- 15 Sigurður var fríður, frægur, fróður, slyngur,
hámentaður hjörs við angur,
hygginn, glaður, reiðistrangur.
- 16 Ambales mjög ófrýnlegur öllum sýndist,
óþekkur og reiðinn reyndist
rétt sem fífl, en vizkan leyndist.
- 17 Öðlings niður aungum hlýðir örva runni,
hrekki sýndi hverjum manni,
harðsinnaður kongs í ranni.
- 18 Ekkert læra öðlings vildi arfinn stríði,
fálátur og fúll í æði,
freklega þó vaxa næði.
- 19 Útlímirmir allir voru ógnastórir,
aungum líkur álfi geira,
ámátlegur sjá og heyra.
- 20 *Amlóði* var upp nefndur hjá öllu meingi,
líka sjálfum af lofðungi
lukku firti sveinninn ungi.
- 21 Þeygi segir þeim af meira þar til dýru
trú eg átta vetra vóru
vísirs niðjar þroskastóru.
- 22 Fylkis land í friði var og fríðir þegnar;
annað kemur efni sagna;
um það verður ljóðin magna.

V. Rímur
eptir Þorð
Einarsson

VI. SPECIMENS OF MSS.

I. A.M. 521c. 4to.

VI. Specimens of MSS.

HIER biriar sögu af Ambulo eður Amloða enum heymska I Capitul. Donareck h : kongur sem rieði firer spania kimbria og Curlandi og óðrū mörgū þjóðlöndū hñ var øðugr af | gotzi o° fiemeñur af folki og morgum völdū undirsatūm hñ þientu margir undirkongar hertugar og Jallar, sem hñ | aðstoð veittū með storri framkðæmd löndiñ að veria og øðæfū að safna var h o° sialfr hiñ mesti kapi og forsiall. H v° stor ov | inū syn^m en liuf^r og lytilát^r vinū synū vitugur i radū þū; hñ v° stór víska lānuð hñ v° ölmusu gia^r og gaf m^m störar giafir. Selina | h^t drott : hñz bæði voru þøg mióg gómul orðin þā saga þzi giórðist. Sini ätti h þriá við dro : siñi hū var dottir Haukz k^s a hol | setulñdi og eftir hñ hiet hñz firsti son^r. Añar þra son h^t Baland eptir feður f s. þriðie h : Salman aller v° þr mickler firi sier að | aßi o° aðgiórvi og fullvagsta þā hier var komið söguñi o° sem donrek k. deiði skiptust lönd. . . .

II. A.M. 521A. 4to.

SAGA af amlóða eður Ambalase.

Donrik hiet kongur sem rieðe fyrer Spania | Hysana Cimbrija eður Cumbria og löndūm hier | óðum og borgūm nærri Spania. Hañ var audugr | af fie mecktugur af folki og stormeñi Radvit | ugur stionr samur órlatur af gotze ljufur vi | nūm synūm en strangur ovinūm og hielt | sitt ryki með storūm heiðri, Hañ var for | siall og sigur sæll J orūstūm og haði marg | ar orūstūr við heiðnar þioðer, hañ hafði christnra maña trú og var under Pafans | reglūm og so vorð óll hans lönd. Donrik | kongur hafði drottingu att ættaða af Smä- | löndūm dotter Hauks Jalls af heñar nafni | greynir ecki, við heñi hafði kongur þria so | nū gieteð sa ellsti

hiet Haukur eftter | moðúr fóðúr synum, añar Baland hiñ | þriðie Salman VI. Speci-
 þesser aller bræður vorð ár | borner ordner er i sogu fra seiger, þeir voru | mens of
 aller mikler með fyrir sier sterker að af | le stor hugaðer byggvaner og MSS.
 þeir mestu bar | daga með öllum ovæger i skape. . . . |

III. A.M. 521D. 4to.

ÆGAGAN af Amlöða Harðvendelssýne.

Efter það að kong Hóttúr deiddi, tók Hrærekúr kongdóm eftter, þá fiellu undan danmerkúr Rýke, svensker kurlenðsker og Zlavonia, og öndur fleire umliggiande lönd, sem til forna hófu vereð undergiefen og skattgild og vildu nú vera frý í öllum tollum og árlegu skattgialde, þú baðu Hrærekúr kg^r út almeninge af danmórk i leiðangur og áminnte að þeir villdu fóðurlandsens vegna inleggja stór mändöms sticke og viðrietta aftur það undan var geingeð, so fóðurlandeð næðe synum riettingheitum, þær undan fóllu svenskú og kurlendsku þöðer settu ifer sig kong og dröf so á möte Hrær: k: i tvennum flokkum, añañ settu þeir i launsätur, en með añañ forð þeir fram á vögvöllen En sem Hrær: k: fornam þesse svik, lagðe han synum skipum að lande og villde ecke verða miðt á millum óvinaña þar aðrer vorð i launsätrenu á lande, En aðrer hieldu til siös með allan skipafloñ, han fiell hastarlega ifer þa sem i launsätrenu voru og felde þa so giórsamlega, að þar komst ecke eirn lyfss undan. Skipa hereñ forðndraðe stórlega, húað syna filgiara teððe so leinge, þú han visse ecke en þa að Hrær: k: hafðe lagt þa að velle og lækað þeirra opsa, þu kom þeim ásamt að halda á möts við Hrær: k: og vita á hún veg lúckañ skiffte sier. Y her þeirra var eirn Ógnarleg^r Rise, þegar han sier þañ danska her kallar han hærre röddu til beggia partaña seigiande. Mier sýnest ráðlegt að hófðingiar vorer setie grið og frið á báðar sýður En utvelie sin mañ af húnurum að halda Einvöge syn aa á millum. . . .

VII. EXTRACT FROM
SAGAN AF AMLOÐA HARÐVENDILS SYNI:

A.M. 521D. 4to.

VII. Ex-
tract from
Thor-
lakssons
Amlóða
Saga

ÞEGAR Amlóði Harðvendilsson sá hvörsu hans föðurbróðir hafði framið þetta óguðlegt morð og hórdóm, varð hann óttasleginn um sjálfs síns líf, og uppá það hann kynni að forða sjálfum sjer, þá stilti hann so bæði orð og gjörðir að allir meintu hann vera hálfvita; hann lá sífeldlega í saur og skarni og jós ösku um sig allan með mestu óskikkanlegheitum; öll hans orð og verk voru dárleg og gikkileg og alt hans framferði leit so út sem hann væri kominn af einum narra; hann sýndist líkari vansköftu skrímsli enn nokkrum manni; stundum lá hann í ösku og beit kol, enn stundum tálgaði hann trjespítur, beygði þær í lögum sem fiski aungla, og gjörði þær á agnúa, og sveið so endana í eldi. Þeir spurðu hann að hvað hann gjörði; hann svaraði: "Eg skerpi mín spjót, að hefna með dauða föður míns." Margir hjeldu þetta fyrir dár og heimsku, enn sumir sem djúphygnari voru misþeinktu hann og meintu hann ekki so galinn sem hann ljeti, heldur mundi hann skýla sinni visku undir dárskap og þreyskleika, og því tóku þeir sín ráð saman að þeir skyldu setja hann í heimuglegan stað, og láta hjá hönum eina dægilega jómfrú, og vita hvort hann upptendraðist ekki til óleyfilegrar elsku með henni, því það er mannsins meðfædd náttúra, að hann kann ekki að dylja sinn vilja nær hann veit sig í heimuglegum stað, og meintu þær fyrir ef Amlóði hefði nokkurt forstand mundi hann láta sig yfirvinna með girnd lostaseminnar. Á meðal þeirra sem Amlóða fylgðu var einn sem upp með honum hafði alist alt frá barndómi. Hann þeinkti á gamlan kunnings kaup og gaf honum eitt heimuglegt teikn að hann skyldi vara sig, því hann vissi það mundi kosta hans líf ef þær fyndist nokkurt forstand með hönum. Þetta formerkti Amlóði. Og sem þær báðu hann að stíga á hest sneri hann bakinu fram enn fánginu aftur, og festi beislið við stertinn, eins og hann vissi ekki annars, enn hesturinn

skyldi stjórnað með taglinu. Öllum þótti spottlegt að sjá þar hesturinn hljóp fram og aftur, og maðurinn sem á baki sat stýrði með stertinum. Þegar þeir komu nokkuð fram á veginn mætti þeim einn úlfur. Amlóði spurði hvað það væri, þeir sögðu honum það væri úngur foli; hann svaraði: "Soddan fola hefur Feingi fáa í sínum garði." Með soddan orðum óskaði hann straffs yfir sinn stjúpödur að úlfarnir og þau greindu villudýr skyldu hefna á honum sýns föðurs dauða, og taka af honum góss og ríkdóm, lönd og lýði, sem hann hafði maklega forþjént. Síðan komu þeir með hann niður að sjávarströndu og sáu þar liggja sveif af hafskipi sem þar hafði áður brotnað þeir segja: "Hjer finnum vjer stóran hníf." Amlóði sagði: "Þá heyrir þar til stórt stykki sem þessi knifur skal í brúkast." Hann meinti efunarlaust hafið, í hvörju sveifin þjenar skipinn best. Þeir báðu hann að skoða það hvíta mjöl sem lægi með sjávarströndinni. Amlóði sagði: "Það er malað með vindmylnu, enn sú hvíta froða er skúm af öli." Þeir hlóu að honum, enn hann sjálfur þræsaði sitt forstöndugt tal. Þegar þeir komu langt fram á skóginn skildu þeir hann einan eftir so hann því djarflegar skyldi forgripa sig á stúlkunni sem þeir höfðu þar áður láteð, og skyldi hún koma óforvarandis til hans, so sem af veðurs ráði: Hann hefði og vissulega forgripið sig á henni hefði ekki hans gamli stallbróðir varað hann við og gefið honum vist teikn þar uppá. Hann tók eitt laufviðar blað og stakk í gegn um strái og ljét so fljúga þangað sem Amlóði stóð. Enn sem Amlóði sá það fornam hann strax að þar voru svik á ferðum. Hann tók stúlkuna til sín og gekk nokkuð leingra áfram, alt þangað til þaug komu í nokkurs konar hulstur, þar sem einginn sá þaug. Þar bað hann hana að hún vildi aungvum segja hvað millum þeirra fram færi. Þessi stúlka hafði upp alist með Amlóða í frá barndómi, því duldi hún með honum alt það er hann vildi, og hún vissi að honum mátti til gagns koma. Nú sem þeir fóru heimleiðis með Amlóða spurða þeir hann að uppá spje hvört hann hefði hrært nokkuð við stúlkunni. Hann svaraði já. Þeir spurða hann fram vegis hvar það hefði skeð, hann sagði: "A hús bust, hesthófi, og hana kambí." Þeir gjörðu sköll að þessu og spurðu stúlkuna að því, enn hún neitaði og vildi það ekki meðkennast. Hvör maður trúði hennar orðum eftir því að einginn af þeim sem í skóginum voru hafði sjeð hvað skeð hafði; þar kom ogso hans trúr stallbróðir og spurði hvört hann hefði orðið var við nokkra sending? Amlóði sagðist vel hafa fornumið það sem hefði komið fljúgandi fram fyrir hann með strá í rumpinum þar að hlóu þeir aðrir, enn hans stallbróður hagaði soddan forstöndugt svar. Þegar þeir

VII. Ex-
tract from
Thor-
lakssons
Amlóða
Saga

kunnu ekkert að formerkja af hönum annars enn hann væri einn vitley-singur, ráðlagði einn af Feingis ráðgjöfum að hann skyldi enn þá reyna til við Amlóða hvört hann væri aldiðis afsinna. Hann sagði Feingi skyldi láta sem hann vildi langt burt til merkilegra útrjettínga, og læsa Amlóða einúngis með sinni móður í einhýsi og láta einn mann vera þeim óvitanlega í leyndum, að heyra hvað þaug segðu sín á millum; því væri nokkurt vit í honum þá myndi sonurinn eflaust ekki dylja þess móðurina. Þessi sami Feingis ráðgjafi lofaðist sjálfur að vakta uppá þeirra samtali. Feingi eftirfylgði hans ráðum og ljet sem hann vildi reisa nokkuð langt í burt. Amlóði og hans móðir voru bæði innilukt í einni stofu, enn Amlóði óttaðist það sem í sannleika var að einhvör mundi heimuglega vera tilsettur, að njósna eftir þeirra samtali; því hljóp hann fyrst sem hann alminnilega plagaði hrínginn í kríngum alt húsið og veifaði kríngum sig hanðleggjunum sem öðrum vængjum og gól sem einn hani; Hann hljóp upp á hálminn sem lá í húsinu þar skálkurinn hafði sig undir falið og var þar ýmist að stappa upp eður niður so hann feingi þess betur skynjað hvört nokkuð kvikt væri þar undir hulið, og sem hann formerkti að þar var eitthvað þess háttar, greip hann sverð og rak þann í gegnum er sig hafði þar undir hulið. Hann dró hann síðan undan hálminum, og hjó hans kropp í smá stykki, því næst sauð hann þaug í heitu vatni, og kastaði þeim ofan um eitt heimuglegt salerni, þar svín voru niður undir. Þar eftir vendi hann til sinnar móður, hver eð grjet yfir hans heimsku og galinskap, og segir til hennar: “Ó þú argvítuga hóra, sem hefur tekið í faðm þann sem myrti þinn kæra herra og húsbónda, og gjörði þinn einasta sön föðurlausan; í þessu hefur þú sjálf opinberað þína vanartugu náttúru, að þú snöggt gleymdir þínu fyrri egtarhjarta; þú skalt og fyrir víst vita að eg gjöri mig ekki galinn fyrir aungva orðsök, því eg veit fyrir víst, að sá sem ekki sparaði sinn eiginn bróður, hann brúkar aungva miskunsemi við sína aðra nátinga. Það er og einginn galinskapur að forvara sitt líf og velferð með heimsku; míns föðurs dauði er mjer æ fyrir minnum, hvenær sem eg fæ hefnt hans; allir hlutir kunna ekki að útrjettast á einum tíma, þar heyrir til stór forstöndugheit að fanga þá hörðu og ómenskusömu týranna. Það er forgefins þó þú grátir yfir mínum galinskap, enn viljir þú sorga, þá grát heldur þína skömm og vanæru; eður þóknist þjer það betur að þegja og láta ekkert á þjer festa? Með soddan skörpum orðum og ströffunum vendi hann sína móður til dygðanna frá ódygðunum, frá óleyfilegum kærleika og blóð skömm, er hún hafði samlagað sig með Feingi, og til síns föðurs fyrri elsku og kærleika.

VIII. BRJÁMS-SAGA.

(EPTIR A.M. 602E. 4to. EPTIR HILDI ARNGRÍMSDÓTTUR LÆRÐA.)

ÞAÐ var einu sinni, að kóngur og drottning ræðu fyrir ríki sínu; þau voru rík og voldug og vissu varla aura sinna tal. Þau áttu eina dóttur; hún ólst upp sem flest önnur sögubörn. Þar bar hvorki til titla nè tíðinda, frétta nè frásagna, um þann tíma, nema logið væri. Karl og kerling bjuggu í garðshorni, þau áttu sjö syni og eina kú til bjargar; hún var svo væn, að hana þurfti að mjólka þrysvar á dag, og gekk hún sjálf heim úr haganum um miðdegð. Það var einu sinni, að kóngur reið á dýraveiðar með sveina sína. Þeir riðu hjá nautaflokki kóns, og var kýr karls þar saman við. Kóngur mælti til þeirra: "Væna kú á eg þarna." "Ekki er það yðar kýr, herra," sögðu sveinarnir, "það er kýr karls í kotinu." Kóngur mælti: "Hún skal verða mín." Síðan reið kóngur heim; en er hann var seztur til drykkju, mintist hann á kúna, og vildi senda menn til karls að fala hana fyrir aðra. Drottning bað hann að gjöra það ekki, því þau hefðu ekki neitt annað til bjargar. Hann hlýddi því ekki og sendi 3 menn að fala kú karls. Karl var úti og börn hans öll. Þeir skiluðu frá kónginum, að hann vildi kaupa kú karls fyrir aðra. Karl mælti: "Mér er ekki mætari kýr kóns, en mín." Þeir leituðu fast á, en hann lét ekki af, þangað til þeir drápu hann. Tóku þá öll börnin að gráta, nema elzti sonurinn, er hét Brjám. Þeir spurðu börnin, hvar þau hefði tekið sárast. Þau klöppuðu öll á brjóstið, nema Brjám, sem klappaði á rass sér og glotti. Drápu þeir þá öll börnin, er á brjostið klöppuðu, en kváðu það gilda einu, þó hitt greyið lifði, því hann væri vitlaus. Kónsmenn geingu heim, og leiddu með sér kúna, en Brjám gekk inn til móður sinnar og sagði henni tíðindin, og bar hún sig illa. Hann bað hana að gráta ekki, því þau tæku ekki mikið upp á því; hann skyldi bera sig að gjöra svo sem hann gæti. Það var einu sinni, að kóngur var að láta smíða

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skemmu handa dóttur sinni, og hafði hann feingið smíðnum gull, að gylla hana innan og utan. Brjám kom þar með fánahátt sinn. Þá mæltu kóngsmenn: "Hvað leggur þú hér gott til, Brjám?" Hann svaraði: "Mínki um mælir mikinn, piltar mínir," og gekk síðan burt. En gullið, sem þeim var feingið til að gylla með, mínkaði, svo það dugði ekki meir en til helmínga. Þeir sögðu kóngi til. Hann hélt, að þeir hefðu stolið því og lét hengja þá. Þá fór Brjám og sagði móður sinni. "Ekki áttirðu svo að segja, sonur minn," segir hún. Hann mælti: "Hvað átti eg þá að segja, móðir mín?" Hún svarar: "Vaxi það um þrjá þriðjunga, áttirðu að segja." Eg skal segja það á morgun, móðir mín," svaraði Brjám. Hann fór svo heim. Morguninn eptir mætti hann þeim, er báru lík til grafar. Þeir sögðu: "Hvað leggur þú gott hér til, Brjám?" "Vaxi um þrjá þriðjunga, piltar mínir," sagði hann. Líkið óx svo, að þeir mistu það niður. Brjám fór heim og sagði henni frá. Hún mælti: "Ekki áttir þú að segja það, sonur minn." Hann svarar: "Hvað átti eg þá að segja, móðir mín?" "Guð friði sál þína, þinn dauði, áttir þú að segja," mælti hún. "Eg skal segja það á morgun, móðir mín," mælti hann. Hann fór um morguninn heim að kóngshöll, og sá hvar rakkari einn var að hengja hund. Hann gekk til hans. Rakkarinn mælti: "Hvað leggur þú gott hér til, Brjám?" Hann svaraði: "Guð friði sál þína, hinn dauði." Rakkarinn hló að þessu, en Brjám hljóp heim til móður sinnar og sagði henni. Hún mælti: "Ekki áttir þú að segja svo." "Hvað átti eg þá að segja?" sagði hann? Hún svaraði: "Hvert er þetta þjófsgreið kóngsins, er þú ferð nú með, áttir þú að segja." "Eg skal segja það á morgun, móðir mín," segir hann. Fer hann þangað morguninn eptir, og var þá verið að aka drottningu kríngum borgina. Brjám gekk til þeirra. "Hvað leggur þú hér til gott?" sögðu þeir. "Er þetta nokkuð þjófsgreið kóngsins, er þið farið núna með, piltar mínir?" Þeir atyrta hann. Drottning bannaði þeim það, og sagði, að þeir skyldu ekki leggja neitt til dreingsins. Hann hljóp heim til móður sinnar og sagði henni frá. Ekki áttir þú að segja svo, sonur minn," sagði hún. "Hvernig átti eg þá að segja?" sagði hann. "Er þetta nokkuð heiðurslífið kóngsins, sem þið núna farið með, áttir þú að segja." "Eg skal segja það á morgun, móðir mín," mælti hann. Fór hann þangað um morguninn, og sá tvo menn vera að birkja kapal; hann gekk til þeirra. "Hvað leggur þú hér til gott, Brjám?" sögðu þeir. "Er þetta nokkuð heiðurslífið kóngsins, sem þið farið nú með, piltar mínir?" mælti hann. Þeir sveindu honum. Hann hljóp heim lit móður sinnar og sagði henni frá. Hún mælti: "Farðu ekki leingur

þángað, því eg veit aldrei nær þeir drepa þig.” “Ekki drepa þeir mig, móðir mín,” sagði hann. Það bar svo við einhverju sinni, að kóngur bauð mönnum sínum að róa til fiskjar, og ætluðu þeir að róa á tveimur skipum. Brjám kom til þeirra, og bað þá flytja sig. Þeir hæddu hann, og skipuðu honum burt; þó spurðu þeir hann, hvernig hann ætlaði, að veður mundi verða í dag. Hann horfði ýmist upp í loftið eða niður á jörðina og mælti: “Vind og ei vindi, vind og ei vindi, vind og ei vindi;” en þeir hlóu að honum. Reru þeir svo á mið og hlóðu bæði skipin. En er þeir fóru í land, gjörði storm, og fórust bæði skipin. Bar nú ekkert til tíðinda, fyrr en kóngur hélt veizlu öllum vinum sínum og vildarmönnum. Brjám bað móður sína, að lofa sér heim, að vita, hvað fram færi í veizlunni. Þegar allir voru seztir, gekk Brjám út í smiðju og fór að smíða spýtur. Þeir, sem komu þar, spurðu, hvað hann ætlaði að gjöra við þær. Hann svaraði: “Hefna pápa, ekki hefna pápa.” Þeir mæltu: “Þú ert ekki óþesslegur.” Síðan fóru þeir burt. Hann stálsetti spýturnar allar í oddinn, læddist inn í stofuna, og negldi niður fót allra þeirra, sem við borðin sátu, og fór svo burt. En þegar þeir ætluðu að standa upp um kveldið, voru allir fastir, og kendu hver öðrum um, þángað til hver drap annan, svo einginn varð eptir. Þegar drottning heyrði það, varð hún mjög hrygg, og lét grafa hina dauðu. Brjám kom heim um morguninn og bauð sig til að verða þjónn drottningar. Varð hún því fegin, því hún átti ekki mörgum á að skipa. Fórst honum það vel, og svo kom, að hann átti kóngsdóttur, varð síðan kóngur og settist þar að ríkjum, og lagði af allan gapahátt. Lýkur svo sögu þessari.*

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* “Þessi skróksaga er uppskrifuð eptir Hildi Arngrímsdóttur í Hvammi Anno 1707” stóð á handritinu með hendi Arna Magnússonar. Sbr. Dr. Maurers Isl. Volkss. 287-290.

IX. CONCERNING SNÆBJÖRN:

FROM THE LANDNÁMABÓK.

IX. Con-
cerning
Snæbjörn

SNÆBJÖRN son Eyvindar austmanns, bróðir Helga magra, nam land milli Mjóvafjarðar ok Langadalsár, ok bjó í Vatnsfirði; hans son var Hólmsteinn, faðir Snæbjarnar galta; móðir Snæbjarnar var Kjalvör, ok váru þeir Tungu-Oddr systrasynir. Snæbjörn var fósturaðr í Þingnesi með Þóroddi, *enn stundum var hann með Tungu-Oddi eða móður sinni*. Hallbjörn son Odds frá Kiðjabergi Hallkelssonar, bróður Ketilbjarnar ens gamla, fekk Hallgerðar, dóttur Tungu-Odds; þau váru með Oddi enn fyrsta vetr; þar var Snæbjörn galti. Óástúðlegt var með þeim hjónum. Hallbjörn bjó för sína um várit at fardögum; enn er hann var at búnaði, fór Oddr frá húsi til laugar í Reykjaholt; þar váru sauðahús hans; vildi hann eigi vera við er Hallbjörn færi, þvíat hann grunaði hvort Hallgerðr mundi fara vilja með honum. Oddr hafði jafnan bætt um með þeim. Þá er Hallbjörn hafði lagt á hesta þeira, gekk hann til dyngju, ok sat Hallgerðr á palli ok kembdi sér; hárit fell um alla hana ok niðr á gólfitt; hon hefir kvenna bezt verit hærð á Íslandi með Hallgerði snúinbrók. Hallbjörn bað hana upp standa ok fara; hon sat ok þagði; þá tók hann til hennar ok lyftist hon ekki; þrisvar fór svá; Hallbjörn nam staðar fyrir henni ok kvað:

Ölkarma lætr erma
eik, firrumk þat,¹leika,
Lofn fyr lesnis stafni
línbundin mik sínum.
Bíða man ek of brúði
(böl görir mik fólvan;
snertumk harmr í hjarta
hrót) aldrigi bótir.

Eftir þat snaraði hann hárit um hönd sér, ok vildi kippa henni af pallinum, enn hon sat ok veikst ekki. Eftir þat brá hann sverði ok hjó af henni höfuðit, gekk þá út ok reið í brutt. Þeir váru þrír saman, ok

höfðu tvau klyfjahross. Fátt var manna heima, ok var þegar sent at segja Oddi. Snæbjörn var á Kjalvararstöðum, ok sendi Oddr honum mann; það hann sjá fyrir reiðinni, enn hvergi kvezt hann fara mundu. Snæbjörn reið eftir þeim með tólfta mann, ok er þeir Hallbjörn sá eftirreiðina, báðu förunautar hans hann undan ríða, enn hann vildi þat eigi. Þeir Snæbjörn kvámu eftir þeim við hæðir þær er nú heita Hallbjarnarvörður; þeir Hallbjörn fóru á hæðina ok vörðust þaðan; þar fellu þrír menn af Snæbirni ok báðir förunautar Hallbjarnar; Snæbjörn hjó þá fót af Hallbirni í ristarlið; þá hnekti hann á ena syðri hæðina ok vá þar tvá menn af Snæbirni, ok þar fell Hallbjörn; því eru þrjár vörður á þeiri hæðinni, enn fimm á hinni; sðan fór Snæbjörn aftr. Snæbjörn átti skip í Grimsárósi; þat kaupir hált Hrólfr enn rauðsenzki; þeir váru tólf hvárir. Með Snæbirni váru þeir Þorkell ok Sumarliði, synir Þorgeirs rauðs, Einarssonar Stafhyltings. Snæbjörn tók við Þóroddi ór Þingnesi, fóstara sínum, ok konu hans, enn Hrólfr tók við Styrbirni, er þetta kvað eftir draum sinn :

Bana sé ek okkarn
 beggja, tveggja,
 alt amorlegt
 útnorðr í haf,
 frost ok kulda
 feikn hverskonar;
 veit ek af slíku
 Snæbjörn veginn.

Þeir fóru at leita Gunnbjarnarskerja ok fundu land; eigi vildi Snæbjörn kanna láta um nótt. Styrbjörn fór af skipi ok fann fésjóð í kumli ok leyndi; Snæbjörn laust hann með öxi; þá fell sjóðrinn niðr. Þeir gerðu skála ok lagði hann í fönn. Þorkell, son Rauðs, fann at vatn var á forki, er stóð út í skálaglugg; þat var um góí; þá grófu þeir sik út. Snæbjörn gerði at skipi, enn þau Þóroddr váru at skála af hans hendi, enn þeir Styrbjörn af Hrólfs hendi; aðrir fóru at veiðum. Styrbjörn vá Þórodd, enn Hrólfr ok þeir báðir Snæbjörn. Rauðssynir sóru eiða ok allir aðrir til lífs sér. Þeir tóku Hálogaland ok fóru þaðan til Íslands í Vaðil. Þorkell trefill gat sem farit hafði fyrir Rauðssonum. Hrólfr gerði virki á Strandarheiði. Trefill sendi Sveinung til höfuðs honum; fór hann fyrst á Mýri til Hermundar, þá til Óláfs at Dröngum, þá til Gests í Haga; hann sendi hann til Hrólfs vinar síns. Sveinungr vá Hrólfr ok Styrbjörn; þá fór hann í Haga. Gestr skifti við hann sverði ok öxi, ok fékk honum hesta tvá hnökkótta, ok lét mann ríða um Vaðil alt í Kollafjörð, ok lét Þorbjörn enn sterka heimta hestana. Þorbjörn vá hann á Sveinungseyri, því at sverðit brotnaði undir hjöltunum. Því höldist Trefill við Gest, þá er saman var jafnat viti þeira, at hann hefði því komit á Gest, at hann sendi sjálfr mann til höfuðs vin sínum.

X. MÝVATNS-SKOTTA.

(EPTIR NORÐLENZKUM SÖGNUM Í HANDRITI SËRA BENIDIKTS ÞÓRÐARSONAR
Á BRJÁNSLÆK.)

X.
Mývatns-
Skotta

ÞINHVER nafnkendastur draugur á norðurlandi var Mývatns-Skotta á sinni tíð, og eiga Mývetningar margar sögur af afreksverkum hennar. Frá uppruna hennar er svo sagt, að galdramaður nokkur hafi eitt sinn búið á Grímsstöðum við Mývatn, og hafi hann átt ílt útistandandi við mann einn yfir í Köldukinn. Á laugardaginn fyrir páska eða hvítasunnu kom flökkustúlka að Grímsstöðum. Bóndi tók vel við henni og fylgdi henni í eldhús; kona hans var þá að færa hángiket upp í trog. Bóndi þrífur lánleggur úr troginu, réttir að stúlkunni, og segir henni að éta. Stúlku-aumínginn tekur feginshendi móti ketinu, og étur með góðri lyst. Þegar hún var mett orðin, býðst bóndi til að fylgja henni til næsta bæar. En þegar þau koma að á þeirri, sem rennur milli bæanna, tekur hann stúlkuna, kastar henni í ána, og heldur í fætur hennar, meðan hún er að kafna. Stúlkan hafði, eins og þá var títt, skautskuplu á höfði, og snaraðist skuplan á hnakkann, meðan hann hélt henni í kafinu. Þegar hann þóktist viss um, að stúlkan væri dauð, dró hann hana úr kafinu og upp á bakann, magnaði hana síðan með fjölkynngi sinni, og sendi hana svo til að drepa manninn, sem hann þóktist eiga varhefnt við. Þegar draugur þessi sást á ferð síðan, dínlaði skuplan á hnacka hennar, og er þaðan dregið Skottu-nafnið. Skotta fór sendiförina, og vann það, sem fyrir hana var lagt; kom aptur og sagði bónda, að hún hefði banað manninum, og spurði hvað nú skyldi vinna. Bóndi sagði henni, að hún skyldi fylgja ættarskómminni, og það gjörði hún, og vann margt til meins ættfngjum þess, sem hún drap fyrst. Hún hélt til við Mývatn, því þar voru niðjar manns þessa. Í mæli var það, að hún hefði valdið raunum Illuga Helgasonar, þess er orti Ambalesrímur; því bæði gat hann stundum ekkert kveðið

tímum saman fyrir ásókn hennar, og misti konur sínar vofeiflega, og varð **X.**
sjálfur geðveikur og vesall á seinustu árum sínum, og var alt þetta kent **Mývatns-**
Skottu. Í mansaungum fyrir Ambalesrífum minnst Illugi á bøl sitt, og **Skotta**
er þar þessi vísa ein í:

“Er eg svo merkjum ánaðanna undir staddur,
og einhverri á óstund fæddur,
að yndi trautt má verða gæddur.”

Víða fór Skotta um bygðir, og var það sagt, að hún fylgdi Mývetningum, og þóktust margir sjá hana, sem skygnir voru, á undan komu þeirra, en sumum barst hún í drauma. Frá því hefir verið sagt, að kerling ein, sem fósturaði barn, sat uppi um nótt í rúmi sínu, en barnið nam ekki af hljóðum; kerlingu þókti þetta venjubrygði, og kom henni þá í hug, að barnið mundi sjá eitthvað óhreint. Fer hún því að litast um, og sér, hvar Skotta situr á auðu rúmbóli yfir í baðstofuenda; rær hún sér þar og er að skæla sig framan í barnið; en kerling gat séð þetta, af því glaðatúnglsljós var í baðstofunni. Beið kerling þá ekki boðanna, leggur barnið í rúmið, en tekur kolluna sína, og ætlar að fæla með því drauginn. Þegar Skotta sér tiltæki kerlingar, stekkur hún ofan, en kerling sendir kolluna með öllu, sem í var, á hæla henni; heyrir hún þá, að Skotta segir: “Það mátti ekki minna kosta.”*

* Í Þingeyarsýslu er sú sögn til um uppruna Skottu, að bændur tveir hafi búið á Arnarvatni við Mývatn, og væru galdramenn, og mikill og illur kur í milli þeirra. Einn vetur bar svo til, að stúlka varð úti í hríðarbyl þar vestur á heiðinni, fyrir vestan Helluvað. Annan bóndann grunaði, hvað stúlkunni leið, fór um nóttina vestur á heiði, og vakti hana upp, áður en hún var orðin köld. Síðan fór hann með hana heim um morguninn, lét hana fara á undan sér inn í bæinn, og sagði henni að drepa sambýlismann sinn. Hún fór inn, og bóndi litlu síðar. En þegar hún kom inn, settist hinn bóndinn snögglega upp í rekkjunni, og skipaði henni að taka þann, sem á eptir henni kæmi, og það gerði hún. Greip hún þá þann bóndann, sem hafði vakið hana upp, og fleygði honum sem sopp innan um baðstofuna. En hinn sat kyr í rekkjunni og hló að. Þó lét hann hana ekki gera út af við sambýlismann sinn, en ætt hans fylgdi hún eptir það. Svo stendur í handriti frá sèra Jóni Kristjánssyni á Yztafelli, og ætla eg það sè hönd Bjarnar Jónssonar á Finnstöðum í Kinn.

XI. ILLUGA-SKOTTA.*

(EPTIR HANDRITI GÍSLA KONRÁÐSSONAR.)

XI. Illuga-Skotta **I**LLUGI hét bóndi, og bjó á Arnarvatni, norður við Mývatn; hann var talinn margfróður. Þá bjó á Gautlöndum bóndi sá, sem Magnús hét Hallsson; hann var skáld og haldinn fjölkunnugur. Hann kvað nýðvísu um Illuga, og hét hann því þá, að hefna þess á Magnúsi. Það var einn dag, að Illugi kom að Gautlöndum; stóð þá Magnús yfir fè, en konur sátu inni í baðstofu við tóvinnu. Baðstofunni var svo varið, að þar voru götupallar lángetis. Illugi fór inn í baðstofu, og talaði við kvennfólkið um stund, og stóð upp við rekkju Magnúsar, á meðan hann stóð við. Um kvöldið, þegar Magnús kom heim, og gekk að rúmi sínu, spurði hann, hvort nokkur hefði komið um daginn. Kvennfólkið neitaði því, og mundi ekki, að Illugi hafði komið. Magnús trúði því ekki, og spurði enn ítarlegar um gestakomu. Sagði þá stúlka ein, að Illugi á Arnarvatni hefði komið. Magnús sagði, að sig hefði grunað það; greip hann þá hund sinn, og fleygði honum upp í rúmfð, og drapst hundurinn, en Magnús sakaði ekki. Þegar Magnús háttaði um kvöldið í rúmi sínu, fann hann þar fyrir sér eitthvað í konulíki með skuplu á höfði. Honum þókti hún ákaflega leið, og að Illugi mundi hafa sent sér kvenndraug þenna til óheilla, og til að drepa sig. Tók hann því það ráð, að magna drauginn og senda Illuga hann aptur. Við þetta óx draugnum svo mikið afl, að Illugi átti fult í fangi með hann, en þó er sagt, að hann bryti báða handlegi draugsins; því hann var svo rammur, að hann var þreifanlegur. Draugurinn fylgdi leingi eptir það Magnúsi og fólki hans, og var kallaður Illuga-Skotta. Galdra-Ari, Jónsson prests greipaglennis, magnaði Skottu að nýu, og sendi hana aptur Illuga Helgasyni skáldi, sonarsyni Illuga á Arnarvatni. Gerði hún bæði honum og öðrum margt ílt, og er sagt hann verði sig mest

* Er að líkindum sama og Mývatns-Skotta.

fyrir henni með kveðskap. Sagt er, að svo stæði á því, að Ari sendi Illuga **XI. Illuga-Skotta** Skottu, að einu sinni kom Illugi á bæ Galdra-Ara, en milli þeirra var óþokki nokkur. Ari sat í eldhúsi og vissi Illugi það; kom hann upp á eldhúsgluggann og kvað nífúsu um Ara; ekki er þess getið, að þeir ættust fleira við að því sinni. Eptir það sendi Ari Illuga Skottu, og kvaldi hún hann jafnan um nætur, svo hann gat lítið sofð, eða ekkert. Illugi þessi bjó á Syðri-Neslöndum við Mývatn, og átti Ingibjörgu fyrir konu. Hjá þeim var bróðir Ingibjargar, sem Jón hét, miklu eldri en hún, og gat hann leingi varið Illuga fyrir Skottu, meðan hann varð ekki ellihrumur, og er sagt, að hann beitti að eins affi við hana, því hann var bæði stór og sterkur. Um þetta leyti bjó Haldór eldri * Jónsson frá Reykjahlíð í Vogum. Hann vakti opt yfir Illuga á nóttum, þegar aðsóknin var sem mest. Eina nótt, þegar Illugi vaknaði með miklum andfælum, hljóp Haldór út, af því hann ætlaði, að Skotta mundi vera á glugganum yfir Illuga. Þegar Haldór kom út, sá hann, að Skotta var að glíma við strák einn, sem dáið hafði á Neslöndum um haustið, og Illugi hafði opt ávítað fyrir strákapör sín. Haldór var óhræddur, og kvað vísu um Skottu, og skipaði henni að snauta burtu. Hvarf hún þá þegar, en kom sömu nóttina við í Vogum, fór inn í baðstofu, og æpti svo hátt, að heimafólk heyrdi, og sagði: “Haldór er kjaptfortur.” (†) Síðan tók hún til og kitlaði þar stúlku eina, svo hún sýktist af því, en batnaði þó aptur, þegar Haldór kom heim. Hún drap og beztu kú Haldórs og nokkrar ær.—Einu sinni meðan Skotta fylgdi Illuga eldra, kom hún að Grásíðu í Kelduhverfi, þegar fólk var háttað. Þar var vinnumaður á bænnum, sem Asmundur hét, sem sagt var að færi með kukl. Skotta snaraði sér upp fyrir hann í rúmið og sagði: “Nú er lúinn Asmundur.” Hann spurði, hvað henni væri að því. “Að fylgja austur yfir hálsana og norður yfir skörðin,” sagði hún; því að jafnan sýndist hún á ferð með þeim frændum Illuga á Arnarvatni.

* Haldór Jónsson yngri frá Reykjahlíð bjó í Borgarseli í Skagafirði. Eptir honum áttatræðum hefir Gísli Konráðsson tekið sögu þessa 1848. Sá Haldór hafði preifað á Skottu í úngdæmi sínu í föðurgarði, og ætlaði vera systur sína. En Björg móðir hans, sem var ramskygn, sá að það var Skotta.

XII. EXTRACT FROM
CHRONICA SEM KALLAÐER ERU ODDA ANNALAR
ÚR LATINU UTLAGÐIR AF SÆMUNDI FRÖÐA.

XII. Ex-
tract from
Chronica

ANNO MUNDI 3430 var **TARQUINIUS DRAMBLÁTE** kongr hin siöunde Romanorum Rykte 25 ár, hann flutte þá síðe in i Romam að binda menn i myrkva stofu, hann kom ein dag in i eitt hus hvort átte Collatinus Riddare sa same Collatinus átte þa hæverska quinnu Lucretiam, en að fullkomnuðu synu verke gieck hann heim En Lucretia sende boð epter synum bonda, En hann var i strýðe hiä kongenum, nu sem Collatinus fieck bref frá síne konu beiddest hann orðlofs að Rýða heim og for heim inan farra daga En á meðan hafðe Lucretia til buð með giesta boð og er Collatinus kom sende Lucretia efter sýnum föður og móður og öllum ætt mönnum sýnum og svo bonda sýns Og er þeir voru aller komner og sester til borðs og er micið var liðeð á mältyð stoð Lucretia upp fra borðum og seiger við bonda sýn, þu skalld vita Collatinus að seinast er þu forst heim an skilder þu mig eina hreinferðuga kvinnu epter heima i þinu husi huer aldrei hafðe saurgast af neinum utan þier En nú á meðan þu hefur á burtu vereð hefur min heiður mig ræntr vereð suo eg er nu horkona orðeñ, Og það hefur Sextus Tarquinius gert en með þuy þier somer eige að hafa hooru i sæng hiä þier þa vil eg þig þess biðja og þina ættmeñ að hefna þinar svyvirðingar, en eg vil sialf straffa mig fyrir mitt brot, og með þessum orðum greip hun ein knyf og rak in i sitt hiarta og fiell strax niðr dauð en Collatini og Lucretiu ættmenn upp vöktu almugan i Rom mote Sextus Tarquinius suo hann var drepeñ Og . . . kom Collatinus þvy til leiðar að Tarquinius hann saklaus var i þessu varð og lyka drepeñ og . . . kongs rykenu og þar með aller hans ættmeñ suo ei lifðe ein maður epter af kyne Tarquini, so grimlega varð ei nockurs morðz i Rom hefnt so sem Lucretiu dauða.

Anno Mundi 3449 varð **Oðin** kongr i Danmörk, sä framðe fornieskiur

með mesta galldre og giörningum og nefnde folkeð börn efter honum, hann var drepen og heigður þar sem nú heiter Oðins ey á Fione. **XII. Extract from Chronica**

Anno 3506 Toku Romveriar **QUINTUS CINCINATUS** ein kotkall og settu hann ypparstan höfuðsmann yfer allan Romaborgar lyð, hann frelsaðe þa af öllum ágange þeirra ovina og eiðelagðe alla motstöðumenn þeirra en efter þann sigur villde hann ei annað en fara i sitt kot aftur, til sins fátæklega buskapar og sat þar til dauðadags efter þennan Quintum settu Romveriar X menn i hans stað og kölluðust Tribuni.

Anno 3518 varð **ØRVENDILL** kongr i Danmörk.

Anno 3585 var á dögum **PLATO** höfðinge allra lærðra manna, þesse Plato var kallaður Divinus hann do þa hann var að skrifa 81 ars gamall.

Anno Mundi 3588 var **AMLODE** kongsson i Danmörk, það seigest af honum i fyrstu að Feggi kongr drap broður sinn Órvendil föður Amloða og eignaðist Geyrlögu, broðer konu sína moður Amlöða, en er Amloðe sa þetta liest hann fylf vera, þa giörer Amloðe kroka af sterkum Eyke spýtum. Fege kongr efaðe að Amloðe munde heimskr vera og liet til bua Hest og Reiða og bað Amloða fara á bak og Rýða til skoogar en hann hliop a bak og snere aftur fangenu en kongr sende niosnar mann með honum huort hañ talade nockut af vite, og Hier með hafðe hañ lateð konu i skogen að hún skyldi Reina sañleikañ en Aml. hafðe vine með ovinum og ein hans vin tok breñ flugu og batt Gras strä um hana og liet hana fluga þar að hann Aml. var og konan, Og strax formerkte Aml. að svik voru under. Sýðan profaðe kongureñ en á aðrañ vís Aml. hann læste hann i ein hyse einu síne hia moður síne og liet ein svein aa laun i husinu að heyra hvað þau töluðu En Aml. for upi sængena þar maðurin lá og niður under foteñ og stappaðe með fötunum og fañ so mañin og liest skiella höndum saman og Galaðe sem Hane, en moðer hans griet og visse ei að niosnar maðurin var þar ine, Hañ Seigir hún griete, þuy sonur honnar være fylf, og skiftingur. En Amloðe sagðe af vite og bað hana að grata sína sköm er hun fremðe með broður bonda syns, og mañs bana og stöck hann ur sængeñe og drap niosnar mañin og hio hañ i stycke og kastaðe styckiunū i setu hans en þar komu svýn og atu upp stycken. En þa kongr spurðest um mañin svaraðe Amloðe af vite og ei af vite að hañ sa að maður fiell ofan i giegnum seturnar og þar að svýn kiæme og æte hañ upp og þa hlo kongriñ og aller sem til heirðu og colluðu Aml. meður þetta af ovite tala. Eftir þetta sende kongriñ þennan Aml. með tveimur mönnum til kongsins af Englande og skrifaðe bref með þeim að Einglands kongr skyldi lata heingia Amloða og skrifa sier aftur til með mönnum eyrindis

**XII. Ex-
tract from
Chronica**

lokeñ öll eñ er Aml. og hans fylgiarar komu a veigeñ komst Aml. að
brefunum braut þau upp eñ er hann hafðe yfer leseð brefeñ, skrifaðe hann
öñur bref og setur svo in i brefeð og lagðe i sama stað að þegar kongriñ
aa Einglande fær þesse bref skyld e hañ gefa Aml. dottur sýna eñ heingia
hina tvo meñina og bio so um brefeð og lagðe i sama stað og hin voru aðr
greind Eñ er þeir komu til Einglands geingr þeir fyrer kong og voru til
borðs af honum setter en Aml. sat og villde huorke eta nie drecka og suo
leið allt kvölleð. Eñ er menn voru til sængur leidd e sette kongriñ
mann ein til niosnar i herbergeð að heyra hvað þeir hialaðe og er lios
var slöcktt tala þeir fylgiarar Amloða til þuy hañ villde ei neyta eñ
hann seiger að brauðeð lyktaðe af manna beinum og kiöteð af manna
holle en Biöreñ af Rið Järnum, þar með hefr kongr þræls yferlit og með
þetta sofnuðu þeir eñ niosnar maðurin giec leynelega ut og til köngs
og seiger honum þesse orð, strax liet kongriñ spyria hvar korneð
hefðe vaxið fañst það aa þeim Akre sem korneð hafðe gröeð að forðum
hafðe strýð vereð og lau þar dauðra manna bein ogrynne, Eñ kiöteð var
af svýne huort eteð hafðe dauðan mañ, up var grafiñ eñ biöreñ var
bruggaður af bruñe þeim er fullur lä af sverðum og öðrum Rið Jarnum
og er kongr fieck þetta svo i sañleika reint spurðe hañ Amloða hueriu
giegnde þræls yferlitur ä sier. Eñ Aml. bað kongeñ að spyria moður syna
að þuy en það fanst að kongrinn var þræls son, Og er kongriñ formerkte
vysdom Aml. gifte hann honum strax dottur syna eñ liet heingia hina
baða stallbræðr hans eñ þegar Aml. verður þessa vÿs liest hann mioc reiður
vera og þar fyrir gaf kongrinn honum mikeð Gull og það liet Aml. smella
i tvo stafe og seiger nu þetta skyld e vera syner stallbræður og suo for
hañ heim til Danmerkr eñ er hañ kom heim hafðe kongrinn lateð til
bua mikla veitslu er vera skyld e erfe efter Aml. og er hann spurðe þetta
gieck hann inn i höllina og tok til að skeinkia boðsmönnum eñ konguriñ
spurðe hvar stallbræðr hans væru hann riette fram baaða stafena er aður
greinðe og hlo kongriñ að orðum hans, Sjöan giec Aml. að skeinkia og
rañ sverð hans ur slyðrum og skarst hann ä hende og giec hann strax til
smiðz og bað hañ drepa ä gat og slä nagla i giegunum huortveggia sverðeð
og balcd og gieck suo in aftur og gierðe gestina svo druckna að þeir
sofnuðu þar hver sem var komin eñ Aml. tok nu spytu kroka og krækte
þa saman og fötiñ giestaña niður með þeim. Og sette so eld i husið og
brende upp allt saman, gieck so þar að sem kongriñ lä og tok sverðeð
kongsins en feste sitt sverð i staðeñ ä stolpañ og vakte suo kongeñ og
sagðest nu vilia hefna föður sýns en kongriñ hliöp upp og greip sverðeð

og á meðan hann gíeck að toga sverðeð þá drap Amlöðe kong og varð syðan kongur efter han og Rykte ei miög leinge.

XII. Ex-
tract from
Chronica

Anno Mundi 3603 varð PHILIPPUS faðer Alexandri Magni kongr i Macedonia, seirna varð sä landskialfte i Rom að þar varð eitt hol a miðiu torgenu af huorlu hole gíec upp Reikur og so ill lyckt so að plaga varð af so margt folk doo en Romveriar spurðu sýna guðe um hiälp en goðen svöruðu að þetta hol munde ei aftur lukast nema ein Eðalborin maður steipte sier þar ä höfuðeð ofan i en þar ein Riddare sem hiet *Marcus Curtius* ungur og værn, hann seigest helldur vilia deyia en borgin og moðurland hans fordiarfest og biö sig með herklæðum og stie ä sinn hest og reið ofan i þetta gap og strax byrgðest aftur holeð, er það nu kallað *Locus Curtius*.

XIII.
EPITOME OF SAXO'S DANISH HISTORY,

FORMERLY ATTRIBUTED TO THOMAS GHEYSMER, MONK OF ODENSE,
WHO PROBABLY MERELY TRANSCRIBED IN 1431 THE WORK OF
AN UNKNOWN EPITOMIST OF THE FOURTEENTH CENTURY

RORICUS 14TUS.

XIII. The
Gheysmer
Epitome

MORTUO HÖTHERO, *Cureti, Sweci, & Slavi*, qui prius tributarii erant, *Daniam* infestare ceperunt, propter quod RORICUS, congregato exercitu, contra *Slavos* venit. *Slavi* autem in duobus locis insidias posuerant, ut *Danos* incautos opprimerent. Sed RORICUS hoc intelligens, socios ordinavit, qui eos omnes in insidiis occiderent. Cumque RORICUS venisset ad exercitum *Slavorum*, videntibus *Slavis* turmas *Danorum*, unus ex eis corpore magnus, officio magus, singulare certamen expetebat. Cui quidam *Danus* fortis magis mente quam corpore occurrens, ad primum ictum *Slavi* occisus est. Gaudentibus igitur *Slavis* de victoria, sequenti die idem *Slavus* duellum petiit, credens jam, nullum superesse, qui sibi resistere potuisset. Cui cum occurrisset quidam *Danus*, nomine *Ubbo*, ambo in certamine moriuntur. Igitur *Slavi* petunt pacem, manentes tributarii, sicut prius. Eo tempore *Horwendillus & Fengo* fratres patri suo a RORICO in prefecturam *Jucie* subrogantur. Porro *Horwendillus* tam preclara opera fecerat, ut *Collerus* Rex *Swecie*, fame ejus invidens, decorum sibi putaret, si eum armis superare posset, & dum pro hoc *Norwegiam* exisset, accidit, ut ad quandam insulam, in medio mari positam, *Collerus*

XIII.

Dyt is de densche kroneke | de Saxo grammaticus de poeta
 ersten gheschreeff | in dat latine vñ daer na in dat dudessche
 ghesettet | is vnde inholt dat van Abrahams tyden is danne |
 marken eyne konninkryke ghewezen vñ sodder hefft | eghene
 konninghe vñ heren alletyd ghehat vñ dar | tho van vele groter
 manheyt starke vnde vele grote | werke myt vele meer wunders
 de ghescheen syn by | dessen konninghen vñ dat densche volk.

Fol. 20^v.

VAN KONNINK KORICO [Cv^v-Dij^v].

ALSE Hotherus doeth was do vormanneden syck de sweden (fol. 21^r) **XIII. Low-**
 Vnde de wenden Wente de ghenen beyde schat dē denen de **German**
 begunden Do antouechtende dannemarken Darumme samelde Korius(!) **version**
 de nye konen syne schare to hope toghen de wenden Wente se anlageden
 dat land in twen enden vp dat se mochten so de denen bedroghen hebbē
 Vnde vordruket mit vnuorsichticheyt Sunder Koricus de bekande dath
 vñ schikke daer syne ghesellen tho de des waer nemen vnde slughen se
 alle dar ouer Do Koric' quā tho der schare der wende vnde de wende
 segghen syne schare Do was dar eyne mank dē wendē de was groet van
 lychamme Vnde mechtich van werken de warde daer na dat he alleynē
 vechten wolde De | me leep eyne dene entyeghen de daer was mer
 starch van herten wē van lichāme de van deme ersten slaghe des groten
 wendes doet bleeff Des vrouweden sik de wende ghās sere dat ere
 man stāde bleeff Des begherde de grote went Enes de mit em eyne kēp
 vechtede Wēte he mende dat dar nu nemēt mer we | re de em wedder stan
 mochte Des quā dar eyne dene | em entieghē de het Vbbo de kempede
 mit em so dat se beyde dōt bleuē Dar vmme beden de wende vm | me
 vrede vñ bleuē vort vnder den denen so dat se dē denē schat geuē vort an
 To der suluē tijd eyne de het Horwendill' de bedreeff so mechtighe werk
 Dat de konnink van norweghen Collerus hatede sin ruch | te vñ duchte
 dat he daer mochte grote ere vñ vroude vā hebbē efft he ene kōde ouer-
 wynnē Vñ alze he dar vmme vuer vth norweghē so vyl yd sik Dat se sik

**XIII. The
Gheysmer
Epitome**

ex una parte & *Horwendillus* ex alia applicarent, dumque insulam intravissent, contigit, illos duos solos sibi mutuo obviare. Tunc *Horwendillus* prior Regem interrogat, quo genere pugne sibi libeat decertare. Ille vero duellum elegit, facta mutua paccione, ut victor victum sepeliat, ac exequiis honoret. Quibus congressis, *Horwendillus* nimia aviditate hostem impetens, clypeum proprium neglexit, ac utraque manu gladium arripiens, clypeum *Colleri* crebris ictibus assumpsit, atque pede ejus absciso cadere coëgit. Quo mortuo, corpus ejus regio tumulto ac solempnissimis exequiis honorabant. Deinde sororem ejus bellicis rebus peritam persecutus occidit. De talibus pugnis victoriosis *RORICO* sollempnia spolia apportavit, per quod *RORICUS* in tantum eum honorabat, quod filiam suam *Geruth* uxorem ei daret, de qua ille *Ambletum* filium suscepit. Tot ejus successibus prosperis frater suus *Fengo* invidens, occasione habita, fratrem occidit, uxorem fratris sibi assumens, incestum fratricidio adjecit.

Ambletus considerans, que fiebant, ne patruo propter prudentiam suspectus esset, stulticiam simulavit. De qua ut eo magis fidem aliis faceret, sordibus domus se inquinavit, ita ut in facie monstro similis videretur. Quidquid dicebat, deliramentum videbatur: quidquid agebat, insaniam pretendebat. Interdum foco assidens, favillasque manibus verrens, ligneos facere uncus ignique durare solitus erat, ac in angulis sibi notis conservare. A quo cum querreretur, quid ageret, acuta spicula ad ulcionem patris se formare dicebat. Quod factum cum aliqui subtilius advertentes, dicebant, eum astuciam prudentia occultare. Facto igitur consilio, pulcherrimam juvenculam sibi anteponi in rubetis clanculo ordinabant, ut si eam per venerem attemptaret, utique expers stulticie videretur. Vadunt secum statim aliqui, qui ipsum in eqvo ferrent ad profunda nemoris, & predicto modo ipsum temptarent. Cumque eqvum ascendere deberet, ita se super eum posuit, ut faciem ad caudam eqvi versam haberet. Quod factum omnibus risum ingessit. Procedens *Ambletus*, cum lupum obvium haberet, sociique dicerent, esse eqvum

wundē vp eynē werdere middē in dem mere Alze se quemen vp dat **XIII. Low-**
werder so ghinghen de twe alle | ne to samēde Do vraghede Horwendill' **German**
dē kōnink erst mit wat wapen em lustede to vechtende Vn in | | (fol. 21^r) **version**
welker mate em lustede Doeschede he den kamp vn | de makeden eyn
loffte vnd' sik we den anderē ouer wūne de scolde den anderē begrauen
vū scolde sine bygrafft eren Alze ze do to hope gingen do was Horwen-
dill' siner so gyriich dat he sinen schylt vorgat vū greep sin swert in beyde
hande vū how Colleri sinē schilt in alle stukē vū how em vort dē eynē
vot aff Dat he stortede so sluch he en vort dōt vū make | de em dar
eyn konninklik graff vū grueff en dar in Vn dede em eyne erlike bygrafft
Vn sluech vort sine suster de ok gelert was to vechtende mit den
wape | nen van den erliken vnde mechtighen stryden broch | te he
Koriko dem konninghe van dannemarken dur | bare goue Dar vmme
erde ene Koricus so hochliken dat he em sine dochter Gherud ghaff to
eyner husvrouwen mit d' teelde he eynen sone den hete he Ambletū Do
hadde Horwendill' enen brod' de het Fengo de hate de lucksamicheyt sinen
broders vtherma | ten sere Vnde nam der tyde ware dat he stede vnde
stunde dar tho mochte kryghen Dat he en mochte morden Alze he dede
vū nā dar to syn wyff Ambletus de merkede vul wol wat dar schen was vp
dat sin vedd' nene acht vp em en ghene so likende he sik | enem doren vū
vp dat de anderen sik des ock scholden dunken laten so nam he drek vā
der erdē vū besmerde sik dar mede dat he was gheschapien in de | me
antlate alze ein dē mē holt vor ein wytwūder vū allēt dat he dede dar terde
he sik io dorlikē to vū allēt dat he sprak dat duchte en wesen gabberye
vnd' stundē sath he in dē schorstene vū kokede in d' aschē vū makede
hakē van holte vū leet de so by dem vu | re herden vū lede de denne wech
in hemelike winkel daer he se bewart wuste wen he denne ghevraghet | |
(fol. 22^r) wart wat he dar mede doen wolde vū wat he makede so sede he
he makede scharpe schote dar he sinē vader mede wreken wolde Dar
merkeden etlike vul behendeliken vp wat he dede vū seden vnderstundē
he were nicht al dore he schulde grote wyszheyt vn | der der doetscop So
ghinghen se to rade wo se dat voruaren mochten so vundē se dat men
scholde ne | men eyne iuncvrouwen vū setten de in den busch were id
zaze dath he sik myt er bewerde so mochte men dat wol weten dat he
neen dore were So tho | ghen alke vort etlike mit eme hen alze he scholde
vp dat pert stighē so sette he sik dath he syn antlat kerde to des perdes
sterte des lachedē se altomale Alze se do henne toghen do quā en eyn
wulff entieghen so sedē sine kumpane dat were eyn iuncck pert Do se | de
he wedder He hedde der nicht vele gheseen rydē in synes vaderen schar
Vortmeer quemen se by en ouer des meres Dar vunden se eyn ruder
van enem schepe Dat seden sine kumpane dath se hadden eyn mest
gheuūden Do sede he plecht men dar dat water mede to snidende Do
seghen se dat wytte sand in dem mere vnde se zeden dat were meel do
zede he ya dat is van deme storme der bulghen dar to hope woltert Do

tenerioris etatis, nimis paucos hujusmodi in *Fengonis* grege militare dicebat. Idem litus preteriens, cum socii, invento navis gubernaculo, cultrum maximum invenisse se dicerent; eo, inquit, pregrandem pernam secari oportet, mare signans, -cujus magnitudinem gubernaculo dividi satis est notum. Cumque arenam albam dicerent farinam, ait, eam commolitam impetu procellarum. Cum igitur ad nemus venissent, ut eo audacius veneri indulgeret, ipsum ex industria reliquerunt. Inventaque femina, ex insperato subito fecisset, nisi quidam ex eis, ejus collectaneus, ipsum sagaci signo de cavendis insidiis premonuisset. Nam inventum stramen oestri pretervolantis caude submisit, ac in eum locum, quo *Ambletus* erat, ad volandum direxit. Nec callidius hoc signum datum quam cognitum fuit. Nam *Ambletus*, videns oestrum cum stramine volantem, insidias metuit, ac amplexans mulierem, ad palustria longe deduxit, factoque concubitu, exegit ab ea, ne cui rem proderet. Qvod & illa fideliter repromisit, nam educata fuerat cum *Ambleto*. Domum igitur reductus, cum interrogaretur, an puellam cognovisset, sic se fecisse fatetur. Rursum interrogatus, quo loco rem egerit, super ungulam eqvi, cristam galli ac laquearia tecti fecisse dicebat; horum enim particulas secum tunc habebat. De quo dicto cum omnes risissent, interrogata puella, nichil talium ipsum fecisse, dicebat. Tunc ille, qui sibi oestrum direxerat, ut se coram eo monstravit, dixit, se solum de eo sollicitudinem habuisse. Qui ad mentem ejus & factum subtiliter respondens: Vidi, inquit, quiddam subvectum alis stramen in posterioribus gestans. Qvod dictum sicut alii risum ita fautori *Ambleti* gaudium fecit. Dum igitur solercia juvenis sic deprehendi non posset, habito alio consilio, *Fengo* se absentavit, interimque *Ambletus* & ejus mater in uno cubiculo includuntur: ut si quid prudentie ei inesset, coram matre aperiret, ac ambobus insciis, unus cum eis occultate latuit, qui verba eorum diligencius adverteret, eratque idem, qui hoc consilium dederat *Fengoni*. Cumque locum *Ambletus* intrasset, suspicatus insidias, complois manibus ac concussis brachiis saltare cepit,

se quemen in den wolt Do lepen se van em vp dath he deste vryeliker syk vor enighede mit dem wyne Do he dat wyff dar vant do wuste he des nicht dat se dar vmme daer was dat se ene dar mede vorsoken wolden so dat he vul na hadde sinē wyllē mit er vullenbrocht dat se id ghesen hadden Men dar was eyn mede mank sinē kūpane De ene vorsoken scholden de ghunde em woel de ghaff em des eyn teken dat se ene dar mede vor soken wol | den vnde he vant eyn stro dath stak he in eynes vo | | (fol. 22^r) gels stert vñ leth den vleghe in de stede daer he myt deme wyue was do sach Amblet' dat stro nicht so drade he bekāde dat dar by dat he dar mede gewarnet was Vñ nā dat wyff in sinen arm Vñ ghynek mit er in de dusternisse des woldes dar ene nemāt senen kōde Vñ hadde dar allikewol sinē willē myt dē wyue vñ bat se do dat se dat nicht segghē scholde Vñ se louede em dat wyslikē to holdēde Wēte se | ghūde em ok wol vñ was mit em vp gheuudet do wurdē se en wedder tho hus vñ vragedē en io efft | he de iunkvrouwē hedde ghetruwet do zede he al ia Se vragedē em in wat stede he sede vp enē perdes houe vñ vp dē helm tekene Vñ vp dē dake vñ van dessen alle dren hadde he io ein merke mede bracht Do he sodane wort sede Do lacheden se altomale Do vragedē se de iūckvrouwē wer he so ghedā hed | de do sede se he hadde er nictes nicht ghedā Do se siner daer mede nicht konde wys werdē do bedach | tē se enē anderē raet Dat Fengo sine veddere he hud | de sik oft he dat nerghe were vñ se nemē se vñ beslotē Ambletum in eyner kamerē mit siner moder vñ ein de huddle sik vp de kamerē dat se yd beyde nyct en wustē dat he scholde horē wat he to siner mod' spreke Wente se mendē were dar noch wat wysheit in | ne dat wyszede sick yo vth wē he by sine mod' queme vñ de sulue de vp d' kamerē mit behud was de hadde Fengeron dē raet ghegheū Do Amblet' vp de kamerē quā do merkede he vñ dachte vñ woel dat se em echter haddē gelaget Do sprāk he vp vñ clappede mit dē hendē vñ sloch to hope mit den armē vñ begūde to kreyēde alze eyn hane alze he stech vp dat stro do vulde he vñ vornā dat dar sik ein gehut hadde vñ greep en vñ to how ene so degheer dat eimlyt | | (fol. 23^r) nicht by dē anderē bleff vñ warp en so dor de hemlicheyte vñ dar etē ene de swyne vp do he do alleyn mit d' mod' was Do bewēde syne mod' sine dorheyt Do sede he to d' mod' Bewene di sulūē du boze sno | de wyff de du licht alze ene schōke mit dynes mannes brod' dat vntēlit is vñ drifst mit eme dyne boszheit Jk do dat nicht sund' sake dat ick mi so dorlikē there wēte ik wet dat wol de sines egenē brod' nicht en schonede De scolde vul luttek medelidinge hebbē mit sines brod' kinde Mē ick scal mines vad' doet nicht vorghetē Wē id ik alzo valt so wyl ik des nicht vorsumen do schal dar nemāde vā segghen Do se ene wedder aff letē Vñ Fengo quam do wedder to hus vñ se sochten vuste na deme de daer ghehuch was vp de kamerē Vñ se ene yo nicht en vundē do vragede Fengo eins in schimpe Ambletum efft he en nicht ghesen hadde Do zede he dat he were steghē dor dar huszeken Vñ vyl in de schitē so eten ene de swyne vp vñ makede

ad modum galli cantum edendo. Dumque stramenta conscenderet, perpendit pedibus subtus aliquem latitare. Qvem confossum membratim divisit, ac per cloacam deiecit, qui a porcis devoratus est. Cumque cum matre esset, ipsa ejus insaniam deploravit. Cui ille, deplora te ipsam, turpissima mulier, inquit, scorti more incestum faciens, fratrem viri tui turpi concubitu amplexaris. Ego enim non sine causa stoliditatem simulo, sciens, quod, qui fratri non pepercit, nec etiam filio fratris compateretur, necem patris mei non neglexeram, quam tempore oportuno vindicare propono, hec sub silencio tene. Reversus *Fengo*, cum dictum insidiatorem diu quesitum nusquam reperiret, per jocum querebat *Ambletum*, si eum vidisset. Qui respondit, eum cloacam intrasse ac in cenum cecidisse, sicque a suis devoratum. Quod dictum omnibus cachinnum fecit. Cumque *Fengo* omnino eum prudencia suspectum haberet, nec tamen eum propter *Roricum* Regem avum ejus interficere auderet, ipsum *Regi Britannie* misit occidendum. Discedens *Ambletus*, matri latenter jubet, ut anno revoluta aulam cortinis ornet ejusque exequias faciat, promittens, se eo tempore rediturum. Vadunt cum eo duo satellites *Fengonis*, habentes *litteras ligno insculptas*, ut tunc moris erat, quibus *Regi Britannie Ambleti* occisio mandabatur. Quibus dormientibus, *Ambletus* eorum loculos perscrutatus, litteras invenit, quibus lectis, litteras ibi positas abrasit aliasque posuit, quibus sociis suis mors, sibi autem connubium filie *Regis Britannie* petebatur. Cum autem *Rex Britannie* litteras legisset, recepit eos convivio. Sed *Ambletus* tam cibum quam potum regium fastidivit. Dum autem dormitum irent, premisit Rex quendam, qui latitans intus verba colloquencium auscultaret. Interrogatus *Ambletus* a sociis, cur sic in mensa abstinuerit, dixit, panem cruore respersum, potum autem habere saporem ferri, ac carnes humani cadaveris habere odorem. Addidit etiam, Regem habere serviles oculos, Reginam vero tria ancillaris ritus officia peregissee. Exprobrantibus sociis ejus vesaniam, quod laudanda vituperaret. Ille, quod latebat, reversus, Regi omnia enarravit, qui ultra modum

dar ene gabberye aff dat se alle nuch to lachende haddē Do hadde Fengo allyke wol grote var vor sine wysheyte Wēte em mistuchte vnderstundē an eme Vñ he endorste ene doch nicht dodē vor deme Forico de syn grote vad' was van der mod' weghē Vñ sande ene to dem hertoghē vā Britanien dat de en doden scolde Do nā Amblet' syne moder hememelikē to sik vñ sede er wen eyn iar vmme ghan were vā der tijd an so scolde se dē hof al vmme behenghē mit vmme hāgen schonlikē vñ de gheliken Vñ scolde laten sine begraffit eren vñ begā so wyl ik wedd' komē So toch Amblet' hen vñ Fēgo sende twe schildknechte mit em vñ dede den eyn | holt mede daer in gheschreuen was alze do de zede was Dat de hertoge vā Britanien scolde Ambletū | | (fol. 23^v) doden Alze do sine kūpane slepen so besochte he ere budele vñ vant daer de breue inne Vñ las dat dar inne schreue was vnde scrapede dat aff vñ schreeff ander wedder in de stede Dath de twe worden ghedodet vñ scholde hebbē des hertoghen dochter vā Britanien dar lede Fengo vrūtlyken vmme bydden Do de Hertoghe vā Britanien de breue las do bat he se to gaste men Ambletus de wolde des herthoghe spysze nicht ethen Do se slapen ghinghen do let de hertoge hemeliken dar na horen wat se to hope spreken Do vragheden de twe Ambletum wor vmme dat he alzo sath ouer der tafetē vñ wolde nicht eten zede he dat brot were besprenget mit bluede vñ dat beer hadde enē smak na yserne vnde dat vlesch roke alze eyn as van eynē minschen Vnde sede noch dar to dat de konnink hadde knechtlike oghe Vñ | de hertogh innē hadde dre magetlyke werk ghedan Do straffeden ene sine kūpane vnde seden He laster | de de he louen scholde vñ dat were dorheyte De yēnēde ene behorkede de zede deme hertoghen alle desse stukke Vnde de konnink konde dat merken dath he konde smekken bouen de rechten mynsliken na | ture Vnde vunden dat dat korne daer dat brot van was dat wus vp eynem acker daer vele dodere myn | schen knoken legghen Wentē vp der stede hadde eyn grot strijd ghewezen dar vele lude ane gheslagē worden Vnde de swyne dar dat spek van was he hadden enen Rouer in ghegheten Vnde dat water dar dat beer van ghebruet was Daer legghen vele swer | de inne dede rust ghegheten hadde Dar vmme besinnede dat de hertoghe wol dat de iunghelink hadde al rechte ghesecht vnde nam sine moder to sik vnde bedrouwede de so langhe dat se em moste segghen | | (fol. 24^r) we syn vader was Do sede se id em dat is was ein knecht Do shemede sick de konink dat yd so was vmme zyne zake Vñ vraghede do dē iunghelink vmme de konninghinne wath maghetlike werk dat se | ghedan hadde Do zede he se pleghe eren hoykē vp dat houet to henghede Vñ pleghe ere cledere vp to schortēde Vñ se pleghe de tenē to stokēde mit eynem stocke Vñ dat se dar vth stockede dat ete se denne achter na Vñ sede dar noch tho des kōninghes moder wart to eyner tijd gheuanghē dar van wart se alze eyne maghet Dar vmme erde de konnink sine wyszheyte efft he eyn god were Vñ gaff eme sine dochter vñ sine kumpāne de leeth

XIII. Low-German version

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humanum sapere vel desipere juvenem indicavit. Inventumque est, quod panis factus fuit ex segete, quæ creverat in campo repleto ossibus mortuorum, eo quod illic strages belli ante fuerat maxima, & quod porci, ex quibus lardum erat, corpus unius latronis devorassent, & quod aqua, unde potus factus fuit, habebat in fundo plurimos gladios jam fere ferrugine consumptos. Igitur Rex animadvertens, eum de istis subtiliter judicasse. Cum a matre per minas extorsisset, quis pater suus fuerit, servum fuisse cognovit. Erubescens autem Rex de sua condicione, quesivit a juvene, qualiter in Regina facta servilia denotasset, eo, inquit, quod more ancille pallio caput obduxit, quod vestem ad gressum succinxit, & quod reliquias cibi inherentes dentibus stipite eruit & erutas comedit: addidit, quod mater Regis per captivitatem in servam aliquando redacta fuisset. Cujus industriam Rex quasi aliquid divinum veneratus, filiam suam ei donavit, ac socios ejus sequenti die suspendio consumpsit. *Ambletus* contra Regem conquerens, quod socios suos occiderit, aurum a rege compositionis nomine recepit, & postmodum igni liquatum latenter duobus baculis cavatis infudit. Anno fere revoluto, de licencia Regis solus in *Daniam* rediit, nichil secum de regiis opibus habens, præter duos baculos supradictos. Ut autem in *Juciam* venit, statim ut prius vesaniam pretendebat. Cumque triclinium, in quo sue fiebant exequiæ, intravit, stupor omnes invasit, quod, quem mortuum credebant, vivum viderent. Interrogatus de sociis suis, ostendit baculos, quos gerebat: Ecce, inquit, hic & unus & alius est. De quo dicto ridentibus convivis, pincernis se junxit: Et ne gressum laxior vestis impediret, gladio se cinxit, quem plerumque de industria extrahens, supremos digitos vulneravit, propter quod gladium cum vagina clavo perforante confixit. Adeo autem cunctos inebriavit, ut nullus aulam exire posset, sed ubi comederant, ibi sopori se dabant. Cernens autem, cunctos profundius obdormire, cortinas superius solvit, extunditque eas super procures in pavimento dormientes, atque inexcogitabili modo hamis ligneis, quos aliquando fecerat, eos ligavit, sicque ignem imposuit ac cunctos cum aula cremavit. Accedens etiam ad cubiculum *Fengonis*, gladium ejus lectulo herentem arripuit, ac suum loco ejus fixit. Demum patrum excitans, procures ejus igne perire refert, & adesse *Ambletum*, trucidatur. Occiso *Fengone*, *Ambletus* latitabat, quousque intelligeret,

he des anderen dages hengen Ambletus de claghede ouer den konninck **XIII. Low-**
 wor vmme dat he sine kumpane ghemordet hadde So langhe dat em de **German**
 konnink vele goldes gaff to zone vor sine kumpane Vñ he nam dat golt **version**
 Vñ leet weik werdē in deme vure vñ makede twe hole stokke Vñ goet id
 dar hemeliken in Do dat iaer vul na vmme komen was Do nam he orloff
 van dem konnighe Vñ quā alleyne wedder in dannemarken Vñ nā nicht
 mit sik van des konninghes ryke daghen ane de twe stokke Alzo vort
 alze he in Jutlande quā Do nā he sine dorheyt wedd' vor Alze he quam
 to d' wert | schop dar mē sine bygrafft begink do wüderdē se sik altomale
 Dat se den luendych dar segghen den se menden dat he langhe dōt hadde
 gheweze Dē vrageden se na sinem kumpane do wyzede hede twe stokke
 Vnde sede dyt is de eyne dath ys de andere dar van worden se altomale
 lachende Do makede he sik by jewelken schenken vñ halp en dat se io
 vul scholden schenken vñ he halde vul beer Vñ he gink los ghegordet vñ
 de kled' hinderdē eme dat he nicht | | (fol. 24^v) so wol konde helpen
 schenkē alze he gherne dā hadde do nam he vñ gordede sik mit sinē
 swerde vnde toch do dat swert io vaken vth vñ to sneet buten sine
 vinghere dat se em bloddē daerūme nam he eynen nagel vñ sluch dor de
 scheden vñ dor dat swert vñ neghelde id so to hope vp dat mē en io
 scholde vor eynen doren holdē vñ vp dat sik nemāt vor em warde wēte
 he wuste alrede wol eyne andere wysze dar he se mede vor deruen wolde
 wē mit dē swerde vñ he halp dar alzo to mit siner wüderlicheyt dat se
 altomale so drunkē worden dat daer nicht eyn kōde vth deme houe komen
 Sund' dar se gheten had | dē dar ledē se sik slapen alze he sach dat se
 altomale harde slepen do lozede he de vmmehanghe bouen althomale vñ
 toch de ouer de eddelinghe de dar legghen vp d' dele vñ slepē vñ makede
 darso wund'liken eyn strijck vñ eynen hamen van vñ beknuttete vñ
 bestrikkede se darso inne mit den haken de he oldinghet ghemaket hadde
 dat id vnsprekelyck vñ vndenkelik was vnde stack do vuer in den hoff
 vnde vorbrande allent dat dar inne was To deme lesten ghink he to
 Fengonis bedde vñ nam sin swert dat by synem bedde stūt vñ sette sin
 in de stede vñ wekkede en do vp vñ sede sine gudē lude weren altomale
 vorghan in dē vure vñ he were Amblet' de hedde dat ghedan vñ sluch en
 do ok So ghink he do vth deme weghe so langhe dat he horde wo dat
 volck wolde laten vmme Fengonis dōt Do horde he dat etlike sik bed-
 rouedē vmme synem dōt De anderen de he wuste dat sines vader vrunt
 weren vñ leth dat volk to hope forboden vñ claghede vñ sede vā synes
 vad' vnschuldighē dode vñ vā siner eghenē bedroffnisse vñ iamericheyt
 de he ledē hadde mēnych | | (fol. 25^r) yar vñ claghede dat so iamerlike
 dat mē nicht quā to groter medelidinghe vñ dat mēnich weende vā barm-
 herticheyt Do lesten nemē se en mit enem ghemenen rade vñ koren en
 to konninghe vñ vorhopeden sik altomale ghudes van siner grotē wijszheyt
 vñ vorsichticheyt Do so mennighe yar lykende sych | enem doren vp dat
 he mochte vullen bringhen sine begheringhe do dyt ghescheen was do nam

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qualiter populus mortem ejus ponderaret. Dum igitur aliqui mortem ejus dolerent, alii laudarent, vocatis ad se, qui amici patris fuerant, populum congregari fecit, coram quo de injusta patris sui nece ac de propria calamitate, quam pluribus annis pertulerat, tam motive perorabat, ut multos ad miserationem, plurimos etiam ad lacrimas commovit. Tandem finito merore, alacri omnium acclamacione in Regem sublimatur. Nam omnibus de ejus industria maxima spes accreverat, qui tot annis simulate se gesserat, ut ad intentum perveniret. Hiis gestis, cum tribus navibus adornatis, assumptaque probissima societate, in *Britanniam* est reversus. Inter cetera vero sollempnia, quæ secum habuit, gessit clypeum, in quo omnes eventus sui & notabilia, quæ fecerat, de quibus jam dictum est, mirabili ingenio depicti erant. Sed & comites ipsius tantum deauratis clipeis utebantur. *Rex* vero *Britannie* eos letissime suscepit, atque de statu amici sui *Fengonis* inter epulas interrogans, interfectum ab *Ambieto* intellexit. Quo audito, obstupuit propter id maxime, quod ejus mortem in proprium generum vindicare deberet. Condixerant enim inter se *Fengo* & *Rex Britannie*, quod superstes necem alterius vindicaret. Excogitato igitur consilio, rogavit *Ambietum*, ut ad *Reginam Scocie* legacionem sibi assumeret, eam pro ipso procuraturus, eo quod uxor ejus noviter jam fuerat defuncta. Sciebat enim dictam *Reginam* omnes procos suos odio habere, nec aliquem superesse, quin per eam capite truncaretur. Assumptis igitur sociis, *Ambietus* proficiscitur, atque dum prope curiam *Regine* esset, in pulchro prato ad quiescendum se deposuit. Audito hospitem adventu, *Regina* X. juvenes emisit, qui hospites & eorum apparatus explorarent, quorum unus clipeum *Ambieti* ad caput ejus positum, ac *litteras legacionis* ejus de loco callide receptas ad *Reginam* deportavit. At ipsa diligenter clipeum & *litteras* considerans, eos referri precepit. Evigilans interim *Ambietus*, iterum sompnum simulavit, atque exploratorem clipeum referentem subito vinculavit, sociisque excitatis ad curiam accessit. Cui cum causam legacionis dixisset, *litterasque* tradidisset, respondit illa, se multum mirari, cur homo tam nobilis tantorumque operum vellet legacionem sumere pro viro de servili condicione nato, licet in Regem sublimato, ac filiam ejus accipere in uxorem: addiditque, se *Ambieti* amplexibus dignam, utpote quæ *Regina* esset, ac per thorum suum Regem facere posset. Sic dicens, ipsum amplexata est, qui e contrario in ejus ruit oscula, sibi quæ, quod virgini erat placitum, protestatur.* Deinde fit convivium, convocantur amici, nuptiæ peraguntur. Quibus expletis, in *Britanniam* cum

* Pro *protestatur* Apographum Magnæanum legit *porrigebat*.

he dre | schepe vñ tzyrde de schonliken vñ nam dar yn mit sik de aldermenlikesten vñ beddernesten selschop de he konde vinden in sinē lāde vñ toch so wedder in Britanien Mank anderē hochtichlikē dyngē de he mit sik hadde so droch he enē schilt dar alle de stukke de em to komē weren vñ alle de merkeliken dynk de he bedreuen hadde inne stundē myt vntelliker behendicheyt ghemalt Sunder sine kumpane haddē altomale vorguldede schylde Do se dar quemē do entffenk se de konninck ghans leeflikken vnde do se ouer maltijd seten do vraghede he na deme state synes vrundes Fengonis vñ vnderstūt wol dath he ghedodet was van Ambleto vñ vnderquam des dat he sinen dōth scholde wreke in sinē eghenē swaghere wente Fengo vñ he de haddē dat to hope gelouet welk er des anderen dōt leuede de scholdē den anderen wreken vñ dachte eynē raet dat he bat Ambletū dat he wolde vmme sin werff varē to der kōninghinnē vā schotlande vñ wernē em de wēte syne vrouwe were nyens ghestoruē De kōnink mende dat dar vp he wuste wol al de iēne de to d' kōniginnē quemē vñ woruē vmme vrye de leth se altomale dodē So nā he sine kūpane vñ vur daer hen do he quā by d' kōnighinnē hoff do lede he sik in eyne scoue wysch rouwē do de kōnighinne horde d' geeste to | | (fol. 25^v) kumpst Do sande se vth teyn iunghelinge de ere verde vnde ghelate vorspeen scholden Do quā eyn vñ sach den schylt Ambleti ligghen tho sinem houeden vñ he nam den schilt vnde sine breue dar sine bode schop ane stund vth sine budele vñ brochte dat d' konninghinnen Do se hadde den schylt vul wol beseen vñ de breue Do bat se en dat he dat dar wolde wedder bringhen De wyle wakede Amblet' vp vñ vornam wol wo dar gheuaren was Do lede he sik wedd' efft he slepe vñ greep dē vorspeer De dē schilt wedder brochte vñ venk en vñ bāt en al harde vñ wekkede do sine kūpane vñ ghinck vp dē hoff vnde warff sin werff Vñ wyzede sine breffe Do sede se dat er dat ghās sere wonderde dat alzodanich eyn eddel man de alzodanich werk bedreuē hadde Dat de wolde alzodanych eynes mānes bode vezen De dar were van enem knechte boren Woldoch dat he were vorhoghet to eynē konninghe Vñ dat he wol de syne dochter nemē to eyner huszvrouwē Vñ sede vort Jk were werdych dyner De ik eyne kōninghin byn Vñ vormiddelst mynem bedde mach eynen kōnink maken Alze se to em sprak so grep se ene in den arm Vñ he kussede se vñ hadde alle synen wyllen mit er Darna makeden se brutlacht vñ vorbodeden ere vrūt Do de hochtijd vthe was Do toch he mit siner nyen brued wedder in Britanien Vñ nam mit sik enen starkē hupē vā den schotten Do he dar quā do lep des kōninghes dochter sine andere huszvrouwe entiegghen Vñ bath ene woldoch dat he hadde noch eyne ghenomen Dat he se doch nicht scholde leuer hebbē wen se Vñ lete er des gheneten dat se em hadde* eynem sone teelt Vnde se warnede ene vort dat he sik yo warde vor der bedrechnisse eres vaders | | (fol. 26^r) Do leep em ok de hertoghe van

* *Dadde* in the old text.

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conjugē *Hermintruda* redit, valida manu *Scotorum* secum sumpta. Cui occurrens uxor sua prior, Regis filia, rogabat, ut, quamvis uxorem aliam superduxerit, non tamen eam preamaret, caussam pro se allegans, quia filium secum jam habebat. Insuper admonuit, ut patris sui insidias precaveret. Occurrit autem *Rex Britannie*, generumque amplexatus, dolose ad convivium invitavit. *Ambletus* autem, licet sciret fraudem subesse, tantum receptis secum CC. equitibus, paruit invitanti. Sed dum essent inter portas ad curiam ducentes, Rex eum jaculo perfodisset, nisi ferrum, quod *Ambletus* sub toga habuit, obstitisset. Igitur festinus rediit ad locum, ubi *Scotus* iusserat expectare. Rex vero fugientem insecutus, maiorem partem sociorum ejus trucidavit: ita ut, dum sequenti die *Ambletus* pro salute preliari deberet, adjutorium de interfectis mutuatus est. Nam quosdam eorum stipitibus affixit, quosdam ad lapides erexit, aliquos in equis posuit, adeo ut hospitibus videbatur, quod nullum dampnum habuisset, propter quod territi Britannici fugam inierunt. Quorum Rex, dum segnius fugeret, ab insequentibus est occisus. Victor igitur *Ambletus* jam *Rex Britannie* ac *Scocie* factus, cum ingenti preda in *Juciam* cum utraque conjugē est reversus.

Interea defuncto RORICO Rege Danorum, avo *Ambleti*, WICLETUS vitricus *Ambleti* in regno successit. Qui querebatur, quod *Ambletus* fraudulenter regnum *Jucie* usurpasset. Sed *Ambletus* dissimulans, splendidissima dona de suis spoliis *Wicleto* transmisit. Quem tamen postea, publicus hostis effectus, bello devicit. Sed WICLETUS iterum congregans exercitum, *Ambleto* bellum denunciat. Qui periculum ejus imminere considerans, plus dolebat de uxoris sue *Hermuntrude* viduitate, quam de proprie necis respectu; tantum enim eam amabat. Cumque de hoc cum ea loqueretur, promisit, se futuram cum eo in acie, detestabilem asserens feminam, que cum viro mori non auderet. De qua promissione parum tenuit; nam interfecto *Ambleto*, statim iniit amplexus WICLETI occisoris. Tanta est mulierum fides. WICLETUS autem senex est defunctus.

Britanien entyegē mit bedrechnisse vū nam en in dē arm vū bath ene **XIII. Low-
 vp valsche to gaste Ambletus woldoch dat he wuste dar valscheyt vnd' German
 wezen so nā he doch mē twe hūdert mit sik mit perdē vū wolde doch allike version**
 wōl dōn alze he em bat mē do se werē tusschen dē portē de vp dē hoff
 ghinghē do hadde Amblet' de kōnik aldoct gheschotē hadde he nicht dat
 yserne hat vn | der dē hoykē dar van wende he sick varlozē vū quā dar
 he de schotten ghelatē hadde vū de hertoge volghede em vū vorderuede
 em dē grotestē deel vā sinē kūpanen des anderē daghes do Ambletus
 scholde stridē vor sinē heyl vū salicheyt do nā he hulpe van dē dodē Eyn
 deel rychtede he vp byde stene eyn del stak he stakene in de erdē vū
 bant se dar to eyn deel sette he vp de perde so dat he britanier seghē
 sinen hupē allike grot vū dat he nenen schadē ghenomen hadde vū wordē
 dar mede vleende vū de konninck was vā dē de achter na vloghē vū wart so
 gheslaghē So wart Ambet' kōnink ouer britanien vnde ouer schotlande
 vū quā so mit eynē mechtyghē roue vū mit sinen twen huszfrauen wedder
 in syn eghen lant Vnder des wart konnink Rorikus van dannemarken
 begrauen vū Wicletus de ambletum ouerwā de volghede em in dat ryke de
 claghede do ouer Ambletū dat he mit bedrechnisse hadde sik vnderbrokē
 Jutlande sund' Amblet' wolde en bewekē vū sande em de ald' durbarsten
 ghaue vā sinē eghenen dat he gherouet hadde de doch allike woel syn
 vyent wart vū ouerwā ene wente Wiclet' de sam | melde vnder des sine
 schare to hope vū kundyghede Ambleto enen strijd do dat Ambletus
 horde do vruchtete he alzo vort sinē schaden vū dachte wol | | (fol. 26^v)
 dat he den dōth nicht entghan konde vū sorghede do meer vor sin wyff de
 kōnighinnē vā schotlande dat se scholde wrdewe werdē wen he sorghede
 vor sinē eghenē doet do he mit er darūme sprak do louede se em dat se
 wolde mit em bliuen vor in d' spijsse vū sede dat were en vnardych wyff
 de nicht dorste steruē mit ere māne dar se doch suluē vul luttich aff helt
 wente do Amblet' doth was do ghink se alzo vort hen vū leet sik helsen
 Wicletū de eren man slagen hadde Alzodane is der wyue loue Do de
 Wycletus olt wart so starff he.

XIV. HAMLET DANAPRINS.

ÍSLENZKRI ÞÝÐINGU EPTIR *MATTÍAS JOCHUMSSON*,

REYKJAVÍK, 1878.

ACT III. SCENE IV.

XIV.
Hamlet
Danaprins

PÓL. Þú er hans von. Þér vægið honum ekki,
en segið að hans ærslí ekki kunni
hið minnstá hóf og þolist því ei lengur.
Og að þér sjálfar hafið einatt hlotið
að vera hlíf í milli hans og bálsins.
Eg ætla hér að halda mig í tómi.
Þér hlífðið honum ekki.

HAMLET [*úti fyrir*]. Móðir! móðir!

DROTTN. Nei, því sé fjærri, verið þar um vissir,
en farið því eg heyri hvar hann kemur.

[HAMLET kemur; PÓLÓNIUS felur sig.]

HAMLET. Nú móðir góð, er nokkuð nýtt í efni?

DROTTN. Þú, Hamlet, hefur stórum styggt þinn föður.

HAMLET. Þér, móðir, hafið stórum styggt minn föður.

DROTTN. Fý fý, þú svarar furðu léttúðlega.

HAMLET. Fý fý, þú talar furðu syndsamlega.

DROTTN. Nú hvernig, Hamlet?

HAMLET. Hvað er nú að gjöra?

DROTTN. Þú manst ei hver eg em?

HAMLET. Jú, mildi Guð minn!

Þér eruð drottning, bóndans bróðurkona,
en líka—því er miður—móðir mín.

DROTTN. So veit eg þá, sem við þig geta talað.
HAMLET. Kom! sezt nú hér og hreif þig ei úr stað,
eg fer ei burtu fyr en eg hef sýnt þér
í spegil þann sem sýnir í þér hjartað.

DROTTN. Hvað ertu að hugsa; viltu myrða mig?
Æ, hjálpið, hjálpið!

PÓL. [*bakvið*]. Þey! þey! hjálpið, hjálpið!

HAMLET. Hvað? valska! drepst hún? já, eg veðja dúkat,
hún drepst. [*Bregður sverði og rekur í gegnum tjaldit.*

PÓL. Hann drap mig, æ, æ! [*Deyr.*

DROTTN. Hvað er þetta?

Hvað gjörðir þú?

HAMLET. Eg veit ei; vóg eg kónginn?

[*Lyptir upp tjaldinn og dregur fram PÓLÓNIUS.*

DROTTN. Ó mikil blóðug ófyrirsynju-óðáð!

HAMLET. Já, blóðug víst og nær eins markverð, móðir,
og morð eins kóngs og samlag við hans bróður.

DROTTN. Og morð eins kóngs?

HAMLET. Já, mín orð voru það.

[*Við PÓLÓNIUS.*] Þinn veslings flysjungs-garmur, vertu sæll!
eg hélt þú værir herra þinn; tak kaup þitt!
Arveknin, sérðu, hentar best í hófi.

Gnú þú ei hendur, haf þig kyrra, sittu,
og lof mér gnúa hjarta þitt, því það skal
nú kenna til, ef annars bitur á það,
og vana-fjandinn hefur ei um það hamrað
eirbrynjustokk gegn öllum tilfinningum.

DROTTN. Hvað hef eg gjört, að þú með þessum ofsa
eyst gífuryrðum yfir mig?

HAMLET. Þá ódád,
sem flekkar sæmdar-feimni hverrar konu,
umbreytir tryggð í tál og grípur blómstrið
af hreinnar ástar yndisbjörtu enni
og gjörir það eitt graftarmein og breytir
hjúskapar eið í flárar spila falseið.
Ó, ódád, þá er hrifur glóðheitt hjartað
úr barmi sáttmálans og gjörir guðsorð
og góða siði að tómu hræsnis-skrumi.

XIV.
Hamlet
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Já, himinsins hin háa ásýnd roðnar,
og gjörvöll þessi þétta, rekna hvelving
fær hræðslusvip sem dómsins dagur ógni,
og sýnist sjúk af sturlun.

Æ, mig auma !

og hvílík synd er þetta þá, sem hljóðar
og þrumar gegn mér?

HAMLET. Lít á þessa mynd

Og þessa ; vel þær líkjast báðum bræðrum
Ó skórungs-tign sem skín úr þessum svip !
Apollós lokkar, ennisprýði Jóvis,
herguðsins ægu ógnar-snöru sjónir,
og vaxtarlagið líkt og sendiguðinn
nýstiginn niður, gnæfi hátt á gnýpu !
Því slíkan hafði hann vöxt og vænleiks-prýði,
að sýnast mátti, svo sem allir guðir
sitt smíðshögg hefði sérhver á hann sett,
að sanna heiminum að þar var maður.

Og þennan áttir þú. En lít nú hinn :

nú áttu þennan : eins og eittrað brandax,
síns bróður forsmán. Áttu auga í höfði ?

Gastu þá kvaðt svo fagran fjallahaga
og velt þér niður í þríflikt forarfen?

svei! áttu augu? Nefn það aldrei ástir;

á þínum aldri er blóðið stillt og staðnað

og stjórnað þá af viti, en hvaða vit

kýs þennan fyrir þennan? Vitin áttu,

því ella bærðist' ekki úr stað, en rænan

er eflaust úr þeim vitum ; vitfirringin

er ei svo vitskert, engin ráðdeild getur

svo þrælkað undir ærslum, að hún hafi

ei eptir enn það korn af frjálsu vali,

að geta gert sér grein á slíkum mismun.

Hver fjandinn bjó þig í þann blindingsleik?

Tilfinning sjónlaus, sjón án tilfinningar

eyru án handa og augna, ilman smekklaus—

einn minnsti angí einhvers heilbrigðs vits

gat aldrei hafa farið flatt sem þetta.

Ó, skömm, hví roðnar þú ei? Vargólm! viti!
æsir þú bál í beinum settrar konu?
má skirleiksdygð hins unga verða að vaxi
og brenna á sjálfs sín báli? Nefn ei skömm,
hvar hamslaus lostinn steypir allri stilling
og elli-frostið logar eins og æskan
og vit og græðgi haldast beint í hendur.

DROTTN. Æ, Hamlet! hættu, les ei þetta lengur!
þú hringsnýrð inn til hjartans augum mínum;
eg sé þar inni svarta vonzku-bletti,
sem lit sinn vilja ei láta.

HAMLET. Og að dúsa
í frillulífsins viðbjóðslegu velgju,
í syndarinnar ýldu, kjassa og kyssa
á þessu fúla fleti.

DROTTN. Hættu, hættu!
Hvert orð þitt sker mín eyru líkt og knífur.
Þey, Hamlet!

HAMLET. Þetta hrak og manndrapsmaður
og tuttugu sinnum tuttugu verri maður
en þinn hinn fyrri; þetta kóngafífl,
og rummungsþjófur ríkisstóls og tignar,
sem konungsdjásnið hrifsaði ofan af hyllu
og stakk í vasann!

DROTTN. Þey! þey!

[VOFAN kemur.

HAMLET. Þennan konung
úr tötradulum.—Drottins náðarskarar!
Æ, hjálpið mér og veiðið líknarvængjum!—
Hvað viltu hingað helgi voða-svipur?

DROTTN. Æ, hann er æður!

HAMLET. Seg ertu kominn til að saka son þinn
um seinlætið að nota ekki tímann
né hafa hugmóð til hins stóra starfs
er stranglega þú bauðst mér, seg mér?

VOF. Gleyms þú því ei. Eg kem að kveikja aptur
upp áform þitt, sem þegar er á förum.
Sjá móðir þín er lostin stórri sturlun;

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veit henni hjálp í hennar sálarstríði ;
vit, ímyndun er skæðust breysku blóð ;
Ó mæl til hennar Hamlet !

HAMLET. Hvað er að þér drottning ?

DROTTN. Eg spyr hvað er að þér, Hamlet, því horfir þú svo fast á ekki neitt, og heldur hróka-ræður út í loptið ? Úr augum þínum horfir sálin hamslaus, og hár þitt rís úr rekkju líkt og liðsmenn sem heyra heróp, stendur upp með endum sem fjöri fyllt. Æ kældu, kæri sonur, með kaldri stilling ofsahuga skaps þíns ! Hvað horfirðu á ?

HAMLET. Á hann ! á hann ! Ó sjáðu, hve náfölnur hann starir ! sök og svipur í sameiningu hrópa hér svo hátt að steinar mættu stökkva.—Horf ei á mig ! því hryggðarmynd þín kynni að sjúga krapt og líf og lit hins voðastranga verks míns, svo ausi' eg tárur út en ekki blóði.

DROTTN. Seg til hvers ertu að tala ?

HAMLET. Sérðu hann ekki ?

DROTTN. Nei, eg sé ekkert, og þó allt sem er hér.

HAMLET. Og heyrirðu ekkert ?

DROTTN. Ekkert nema þig.

HAMLET. Þey, lítt á ! hér ! nú læðist hann á bust Faðir minn, alveg eins og þá hann lifði ! Sjá þarna fer hann, þarna út um dyrnar.

[Vofan fer.

XV. SUMMARY OF MANUSCRIPTS.

AMBALES-SAGA. AI.

1. **A**.M. 521c, 4to paper, seventeenth century, written by Arni XV.

Gislason: "Saga af Ambulo eður Amloða enun keymska." Summary of MSS.
Arni Magnússon writes in a note that Arni Gislason got his copy from Pál Bjarnarson; yet different from 521b, which also came from Pál Bjarnarson.

The saga, re-told in Danish by Steingrímur Thorsteinson *circa* 1870, is found in the same MS. at the end. Written *circa* 1670–80; divided into forty chapters. (*Cp.* Specimen, Appendix VI.)

2. ISL. BÓKMENTAFÉLAG, 108, 4to: "Sagan af Ambales Konge;" later half of eighteenth century; very similar to 1; differs occasionally in phrases and words.

3. ISL. BÓKMENTAFÉLAG, 116, 4to: "Sagan af Ambales Kóngi;" written *circa* 1800; much like 1, but defective at the end, and varying slightly in phraseology.

4. ISL. BÓKMENTAFÉLAG, 165, 4to: "Af Ambales;" in a very contracted hand; written 1778; evidently written from a good original; differentiated in phraseology from the 1, 2, 3.

5. ISL. BÓKMENTAFÉLAG, 185, 4to: "Af Ambales og Köppum hans;" written after 1850; very like 1; slightly different in wording.

6. ISL. BÓKMENTAFÉLAG, 309, 4to: "Sagan af Ambölis Konge;"

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Summary
of MSS.

written 1788 ; illegible for the most part. At the end of the saga, which resembles 1, the following lines occur :—

“Æðis mikell Amloode,
Ungdoms Tyð fram geck slungeñ,
Fifl, syndest fimur að Able,
Frækeñ var og vel sprækur.
Fodur leifd fleck með Raadum,
Fliott unned Ny Aars Noottu
Braadt komst burt ur Hættu
Bloomgadest og varð kongur.” *

7. ISL. BÓKMENNAFÉLAG, 368, 4to : “**Af Ambales Konge** ;” late eighteenth century ; thirty-nine chapters ; similar differences in diction.

8. ISL. BÓKMENNAFÉLAG, 175, 8vo : “**Sagan af Ambolis Kongi** ;” copied from 6.

9. ISL. BÓKMENNAFÉLAG, 700, 8vo : “**Sagan af Ambales eður Amloða** ;” circa 1750 ; thirty-nine chapters ; similar differences.

10. BRITISH MUSEUM, xi. 158 : “**Saga af Amboles edur Amloðe** ;” forty chapters ; written in three different hands ; ff. 71–122 ; thirteenth century ; with the verses at the end, as in 6.

11. A manuscript in the possession of Dr. Jón Thorkelsson, of Reykjavík, Iceland : “**Sagan af Ambales eður Amloða** ;” nineteenth century.

12. A modern manuscript, formerly the property of Gisli Brynjulfsson, of the University of Copenhagen. At his death it passed into the possession of the editor of this volume, and has been used for the present

* “Fierce-tempered was Amloði ; in his youth he was cunning ; a fool he seemed, yet endowed with strength ; he was valiant and skilful ; his father's heritage he got with his wiles ; he won them soon on New Year's night ; anon he escaped from danger, flourished, and was king.”

edition. It was written by Pétur Jónsson of Arneskofar, near Húsa-
vikurbæ. The volume (which contains also "Sagann af Falentin og
Ourson Græna Riddara og Fleiri Koppum") was a gift to Gisli from
Kristján Jónasaron; previously it had belonged to Guðný Bjarnardóttir.
The title is as follows:—"Sagann af Ambales Salmans Syni, er
kalladur var Amlode." There are forty-one chapters; the verses are
not found. The former owner of the MS. has drawn, at the end of the
MS., a genealogical tree of the persons of the saga.

XV.
Summary
of MSS.

AMBALES-SAGA. AII.

13. A.M. 521B, 4to paper, seventeenth century: "Saga af Amloða
eður Ambales." Note by Arne Magnússon that the MS. came originally
from Pál Bjarnarson of Unnarholt. This is the oldest MS. of this class;
the writing is very contracted, and in places illegible; forty-one chapters
in all; in many minor respects different from AI.

14. A.M. 521A, 4to; well written, and not contracted; *circa* 1700;
evidently copied from 13, or both are from the same original. Its descrip-
tion is as follows:—"Saga af Amloða eður Ambales." An important
note by Arne Magnusson states that it came from the widow of Torfæus,
1720.

15. NY KGL. SAML., 1719, 4to; a poor copy of 14. (*Cp.* Specimen,
Appendix VI.)

B. SAGAN AF AMLODA HARÐVENDELS SYNE.

16. A.M. 521D, 4to; 14 pp.; written *circa* 1700. Arne states in a
note:—"Amloda saga, komin til min frá Jone Thorlaks syne 1705. Er
tekin ur Saxo Grammatico, og er ölik Amloda Sögu Pals Biarna Sonar:
aðars skrifaði Jon Thorlaksson mier með henni 1705, 12 Junii: Eg læt
hier með fylgja amloda sögu, sem mig minner þier beiddud mig um ä ärunum.

XV. Eñ eg átti hana þa eigi til, og eigi hefir hun mior in borist fyrr en i vetur.
Summary Svo dyliast sögurnar riett upp undir mior, þö til sieu.
of MSS.

me, nimirum decipere voluit vir bonus, et persvadere, se
rem vetustam
mihi mittere. Sed non ego credulus illi."

(See Specimen, Appendix VI.)

C. RÍMUR.

17. ISL. BÓKMENTAFÉLAG, 8vo, 273: "Rímur af Ambáles eptir Hallgrím Haldórsson." Imperfect at the beginning, but authorship attested by runic passage at the end of the work. The author flourished during the first half of the eighteenth century. Twenty-five sections. (Cp. Appendix I.)

18. A.M. 521e, 4to: "Ríjmur af Ambalez eða amloða;" in the same hand as No. 13; twenty-five sections; half of last rima wanting; seventeenth century. Note by Arne Magnússon states that these rímur were sent him by Jón Thorláksson. Dr. Kålund points out that, as Pál Bjarnarson of Unnarholt is known to have composed Ambales-Rímur, perhaps these are his; but the MS. seems to be a copy (an imperfect copy, due to inability on the part of the scribe to read what was before him), and cannot well be the author's autograph. (Cp. Appendix II.)

19. NY KGL. SAML., 1719, 4to; clearly a copy of the previous MS.; similarly defective at the end.

20. MS., 4to, in the possession of Dr. Jón Thorkelsson, Copenhagen: "Rímur af Ambalis kveðnar af Illuga Helgasyni." In tattered condition; composed circa 1690-1700; written about the middle of the eighteenth century, or later; twenty-four sections; defective at the end. (Cp. Appendix III.)

21. ISL. LANDSBÓKASAFN, 72, 4to: (a) "Ambáles Rímur Salmanssonar, ortar af Thorvaldi Sigmundarsyni;" written in three hands; circa 1750-1800; ends in the eleventh rima, the rest wanting; 28 pp. (b) Another MS. of the same; part of the first rima missing; ends in the middle of

the nineteenth ríma; 36 pp., in same handwriting; earlier than the XV. the former. (Cp. Appendix IV.)

Summary
of MSS.

22. MS., 4to, belonging to Dr. Jón Thorkelsson, Copenhagen; brought from Iceland, 1894, and recently discovered among his papers: "Ríjmur af þeim nafnfræga konungi yfir Vallandi Ambales Salmans Syni ordtar af

a þ Lágafelli E í mikla S hrepp;"

i.e., Þórður Einarsson á Lágafelli í Mikla [holts]hrepp. Lágafell is a farm three hours' ride from Snæfellsjökul, in the west midland of Iceland. The MS. is certainly the author's autograph.

D. ANNALS.

23. BRITISH MUSEUM, Finn Magnusson's MSS., No. 375 (= xi. 153): "Fiesjöör margra loflegra frásagna, annála, æfintyra, &c.; samantekinn af Magnúse Joonssyne í Vigur.

"(M. J.) Magnate Islandiæ, circa 1550. Ipsius autographum et verisimiliter unicum quod jam existit exemplar. Ineditus. In Annalibus antiquioribus, oddensibus dictis occurrit, ad annum mundi 3588, singularis narratio de Amlodo (Amleto sine Hamleto), Danico principe, alioquin a Saxone Grammatico et posterius a Guilhelmo Shakespeare celebrato. Adscribuntur hi annales celeberrimo Sæmundo dicto fróði, Eddicorum carminorum primo collectori in Islandia defuncto 1133 (ante nativitatem Saxonis in Dania; hic Sæmundus dictos annales e latino sermone transtulisse perhibetur)."—Note by F. M.

The volume is certainly written at the end of the seventeenth century, as Finn Magnusson must have known. The writer states the date clearly at the end of one of the sections (1694); he must have known, too, the date of Magnús Jonsson í Vigur. (Cp. Introduction.)

24. There is a much later MS. of these "Odda Annaler" in NY KGL. SAML., 1703, 4to, written circa 1770: "Argi" is given as the wicked uncle's name instead of "Feggi."

E. BALANTS EÐA FERACUTS RÍMUR.

25. Of these Rímur, closely connected with the Ambales Saga and Rímur, there are many MSS., more especially in the Bókmentafélags-

XV.
Summary
of MSS.

Safn (*e.g.*, Nos. 174, 176, 200, 278, 297), and in private hands. Dr. Thorkelsson, of Copenhagen, possesses two MSS. One of these, written in Snæfellsness, *circa* 1760, is here described:—

“Hér byrjar rímur af Bálant admiral, kveðnar af Guðmundi Bergþorssyni.”

The author, a cripple, was evidently a professional composer of rímur; in the Mansöngur to the fifth Ríma he enumerates no less than thirteen other rímur-cycles.

The name of the author of the present Rímur, the date (1701) and place of composition, and the name of his patron (Arnlfjótur), are thus indicated at the end of the twenty-fourth Ríma:—

Snekkjur dverga tvennar tólf
tókst mér nú að skapa
nýbangaðar náms um gólf
nú á *Arnarstapa*.

* Árferð, † vinda agg † og lögur, §
ís || yfir skarði landa, ¶
týr, ** úr, †† reið, †† sá beiddi um bögur
brjótur kennist landa.

Valdráður §§ og vífa fé ||||
vakti Kvásis dreyma
óliðlegast ort þó sé
ekki er nafnið meira.

Ártal hef eg í ljóðin leitt
lesarann á þó furði
seytján hundruð alls og eitt [= 1701]
eru frá Christi burði.

* = ár = a.

¶ = ós = ó.

§§ Guð.

† ferð = reið = r.

** = t.

|||| mundur, Guðmundur.

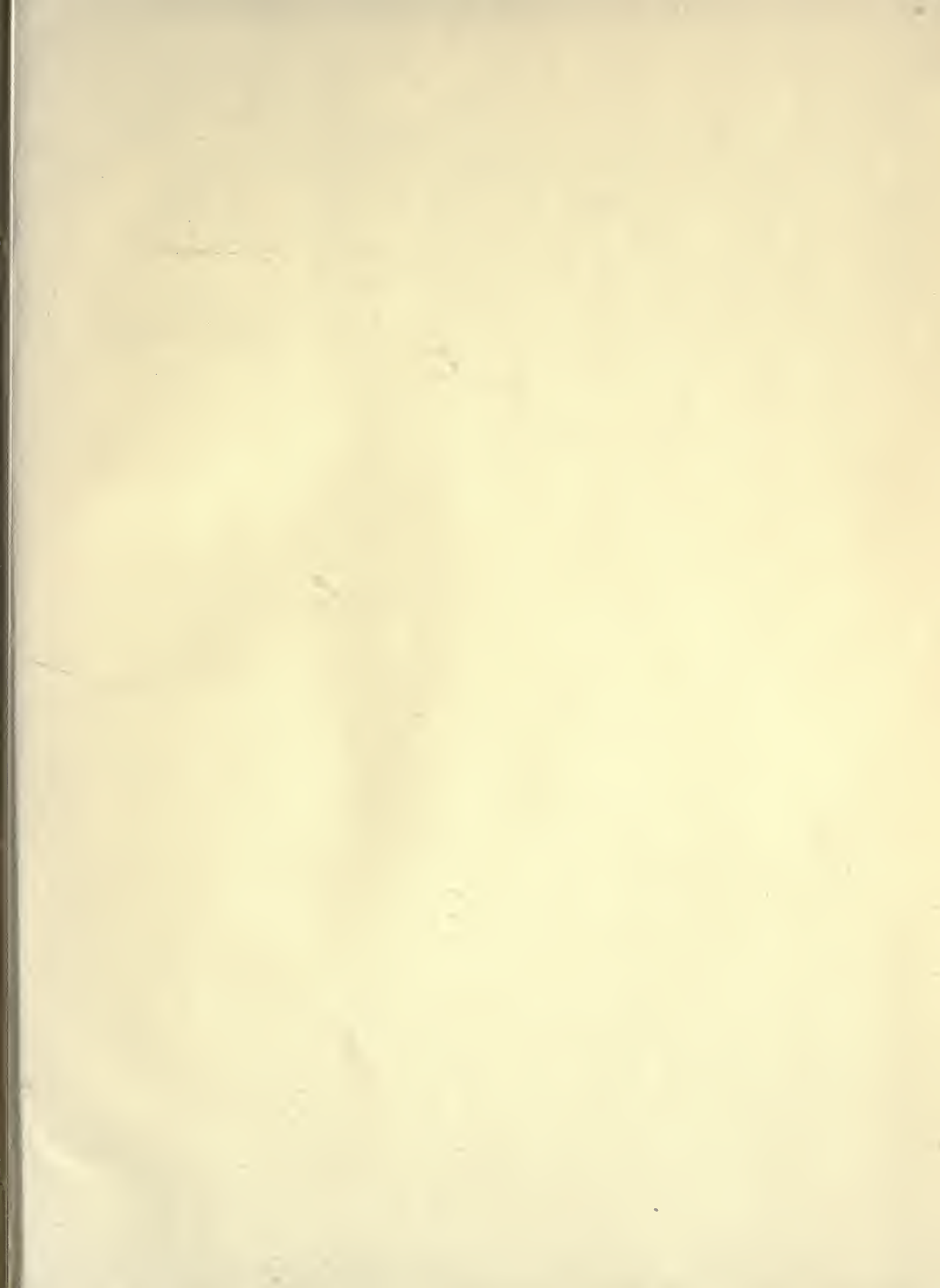
† = nauð = n.

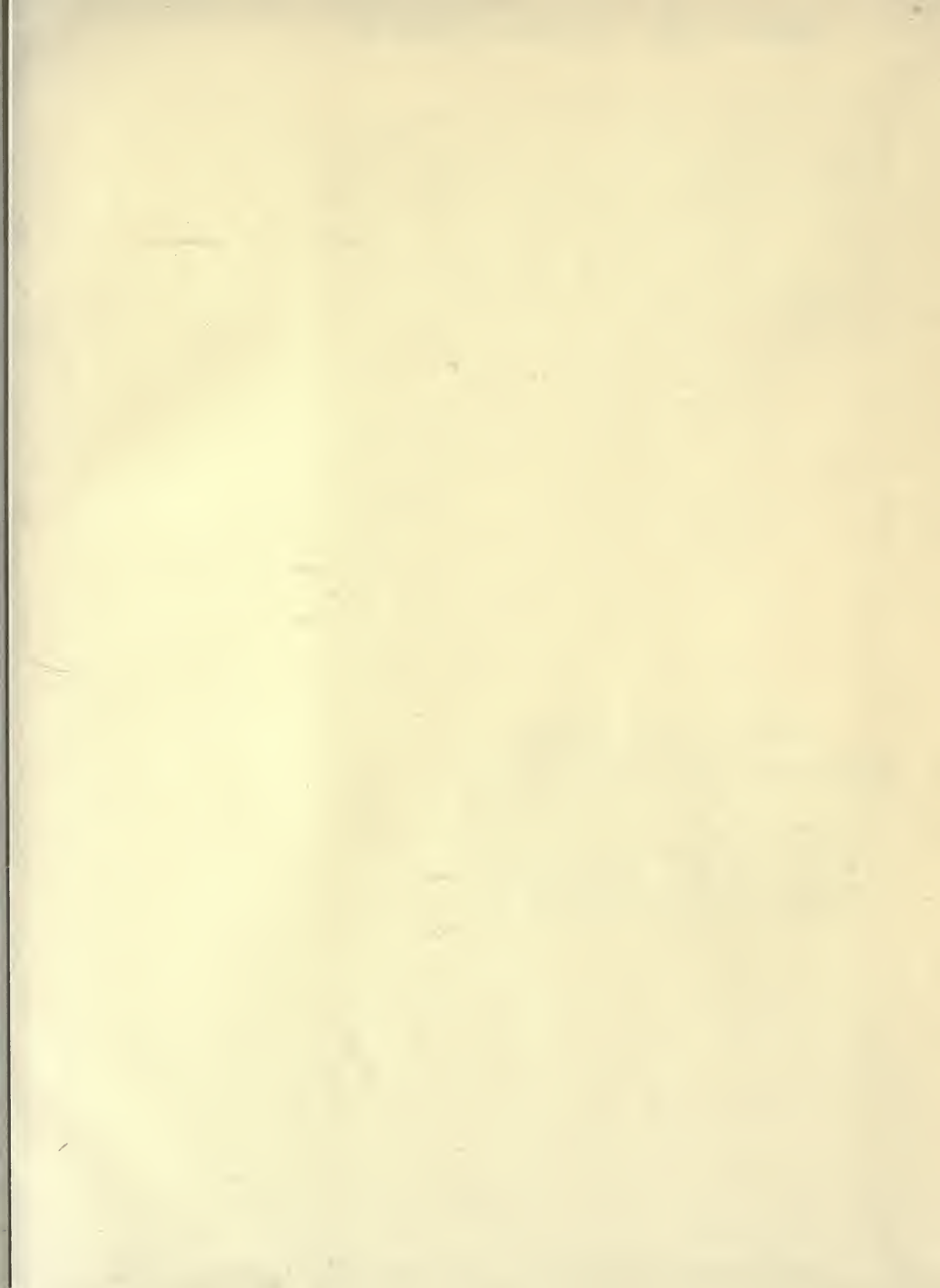
†† = u.

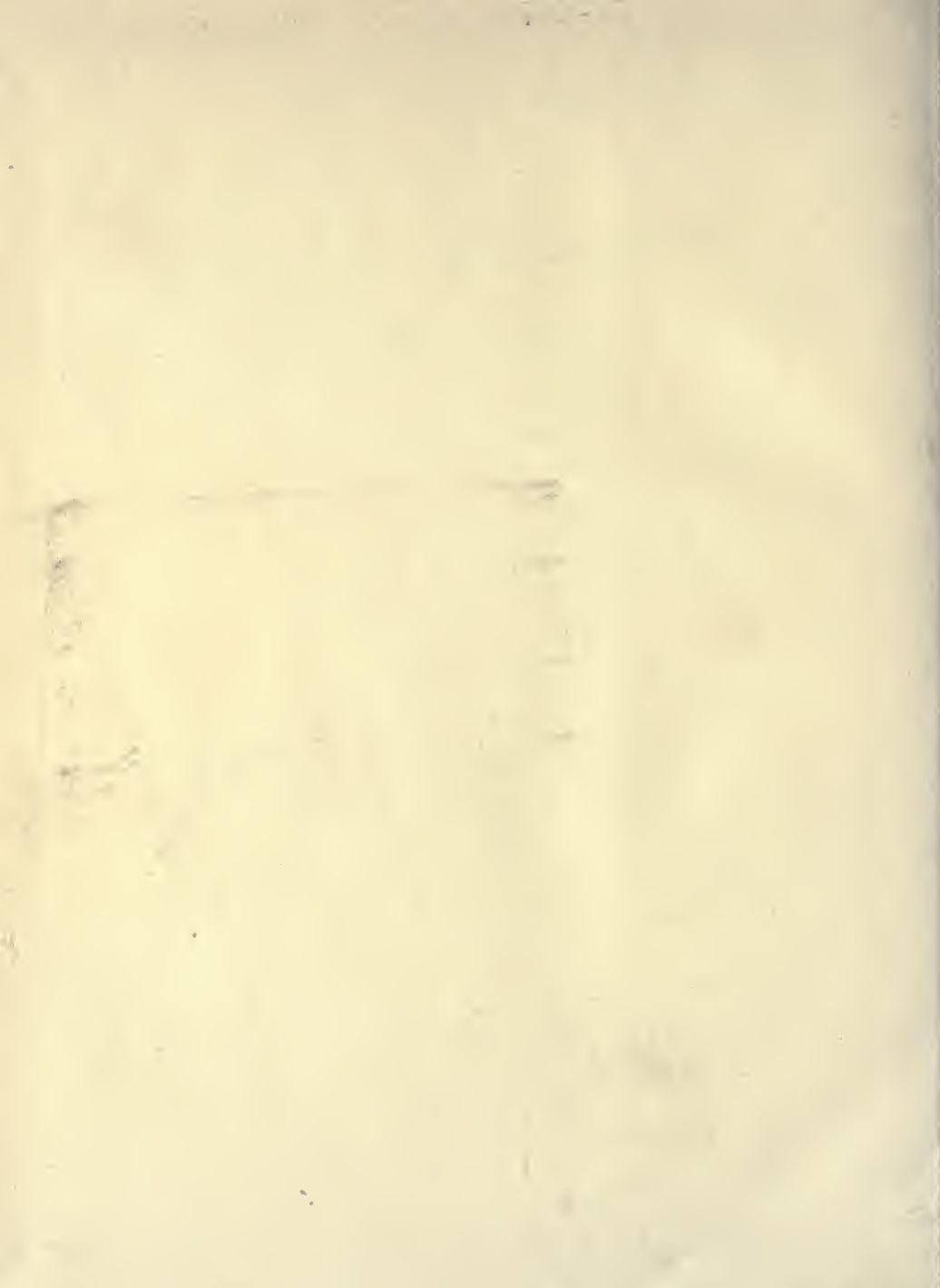
§ = l.

|| = i.

†† = r, *Arnlfjótur*.







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